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ANTICHRIST
the Pope of ROME:
OR,
The Pope of Rome is Antichrist.

Proued in two Treatises.

In the first Treatise,
1. By a full and cleere definition of Antichrist, taken from Scripture onely.
2. By a plaine application of euery part of his definition agreeing onely with the Pope.
3. By the weakneſſe of the Arguments of *Bellarmine*, *Florimond Reymond*, and others; which they bring to proue the contrary. All which are heere plainly and fully anſwered.

In the second Treatise, *By a Deſcription*
1. Of his Perſon.
2. Of his Kingdome.
3. Of his Deluſions.

In all which, the great Queſtions and Doubts about Antichriſt, are pithily and briefely handled, yet fully and amply cleered.

By *Tho: Beard*, Doctor in Diuinity, and Preacher of Gods Word in Huntington.

Curſe ye Meroz (ſaid the Angell of the Lord:) Curſe ye bitterly the Inhabitants thereof, becauſe they came not to the helpe of the Lord, to the helpe of the Lord againſt the mighty. Iudg. 5. 23.

Printed by Iſaac Iaggard for Iohn Bellamie, and are to be ſold at his Shop at the three golden Lyons in Cornhill, neere the Royall Exchange, 1625.

TO THE RIGHT Honourable, and Right Reuerend *Father in God*, IOHN *Lord Bishop* of *Lincolne*, Lord Keeper of the Great *Seale of England, One of his Maiesties* most Honourable Priuie *Councell.*

Right Honourable,

Elian reports, that when *Diogenes* saw certaine *Rhodian* Gallants gorgeously attyred, hee laughed, and said, *Hic nihil est prater fastum:* and after seeing certaine *Lacenians* in base and sordide apparrel, *Et hic* (said he) *alius fastus est.* So it may bee thought a kinde of pride and vaine-glory, to thrust foorth many Bookes in this scribling Age. And again, for such to put forth none that are best able, and that against the common Aduersarie, may bee thought to proceede

ceede from another kinde of pride. In the firſt kinde peraduenture I may be taxed, for I haue now the ſecond time preſumed to batter the walles of *Babel* with the beſt Engines of my poore ſtore, not thinking much to be reputed in ſome ſort vaine-glorious, ſo I might any wayes aduance the truth, and be profitable to the Church of God. To adde ſomthing into her Treaſury, though but two mites, was commended in the poore Widdow, and ſhall not (I hope) bee condemned in a poore Miniſter. The Ieſuites and Romiſh Prieſts, multiply Bookes and Pamphlets againſt vs, and our Religion, not ſhaming to load vs and our iuſt cauſe, with impudent lyes and ſlanders; theſe their *piæ fraudes* (as they terme them) being the pillars of their church: and ſhall not wee encounter them at theyr owne weapon, and *vim vi pellere*, ſet book againſt book, though not *numero* (for therein they haue the vantage of vs) but *pondere*, equall to their beſt? (I ſpeak of the *Triarij* of our Church, and not of my ſelfe, being conſcious to mine owne weakeneſſe.) But why do I preſume to write of Antichriſt, after ſo many worthies of our ſide, that haue handled this ſubiect, and ſo many differences in opinion concerning the perſon of this Man of ſinne? Heere I appeale to your Lordſhips fauourable cenſure. It is a point vndecided in our Church, and therefore I tooke it lawfull for any one to giue his opinion therein without preiudice to the truth: One eſteemeth that the Pope is not Antichriſt; another, that he is: *Abundet vnuſquiſq; in ſenſu ſuo* (ſaith the Apoſtle:) ſo, all is wel, ſo all be to edification, & pro-

por-

portionable to the analogie of Faith. For my part, I am fully perſwaded, that the Pope and no other, is the Antichriſt, and ſo ſhall be perſwaded, vntill I ſee a contrary determination of the church, which I will be alwayes ready to ſubſcribe vnto. The Byſhop of *Spaleta*, when in his Booke he came to this queſtion about Antichriſt, paſſed it ouer with a reference to other learned writers, which I no ſooner ſaw, but I fore-deemed that which after came to paſſe, that he had *animum reuertendi Sodomam*: but God forbid I ſhould haue the leaſt ſuch thought of many that demurre as much in that point as he did. Neither neede I bee any more aſhamed to ſecond thoſe worthies that haue written of this Subiect, with great diligence and Learning, then the Poet *Syagrus* was to write the Troian warre after *Muſeus*, *Orpheus*, and *Homer*; for they wrote as *Origen* ſaith *Plato* did his bookes, *ad Doctos & eruditos*: I, *ad captum vulgi*: they ſcholaſtically and logically, to conuince the Aduerſary, I *dianoetically* and diſcourſiuely to confirme the friend: and peraduenture ſomwhat more may be found in this diſcourſe then in any of them; as a child vpon a gyants ſhoulder may ſee further then the gyant himſelfe. As for the argument, I choſe it the rather, becauſe in all other Controuerſies, the contention betwixt vs is, as that was betwixt the Romanes and *Pyrrhus*, *Vter imperaret*: but in this as betwixt them and the Carthaginians, *Vter eſſet*: for if this foundation bee razed, the whole building of Popery muſt needes fall to the ground: and if it ſtand firme, what colour can we haue for our ſo peremptory and exact a ſeparation?

But

But in regard of your Lordſhippes manifold and weighty buſineſſes of State and Church, I forbeare any further ſpeech: onely I humbly intreat a pardon of my boldneſſe, in preſuming to dedicate this Booke to your honourable protection; which to do two reaſons moued me: One, that your Lordſhip is a knowne and renowned Protector of Religion and Learning: and a ſecond, becauſe you are my Dioceſan, and ſo it is your Lordſhips right by bond of dutie.

The Lord of heauen that hath aduanced you on earth, protect you with his grace in your honour, and at length inueſt you with an exceeding farre greater honour in his kingdome. Thus prayeth he that is

Your Lordſhips in all Reuerence

and Obſeruance:

THO: BEARD.

The Præface.

Next vnto the knowledge of our Lord and Sauior Ieſus Chriſt, there is nothing ſo neceſſarie, as the true and ſolide knowledge of Antichriſt, the cruelleſt enemy to Chriſt and his members. For, as except wee know Chriſt, we cannot either put our affiance in him, or obey his word, and ſo obtaine ſaluation by his meanes; ſo, except we know Antichriſt we can neuer beware of him, nor reſiſt him, nor fight againſt him. Beſides, as it is a notorious iniurie and outrage, to call any one by the name of Antichriſt, or to flye from him, he being not ſo; ſo it is a palpable flattery vnworthy a Chriſtian, to honour, reuerence, and adore as a God on earth, him whom we ought to deteſt and abhorre, as the moſt pernitious Organe of the diuell.

Now, that Antichriſt ought to come into the World, there is no controuerſie among Chriſtians: but vvho, and what kinde of man this Antichriſt ſhould bee, falleth

leth into great variety and diuersity of opinions. For the most Ancient Doctors which wrote before the time of his reuealing, expreſt themſelues with ſo many doubts, repugnances, and light coniectures (as it ordinarily falleth out in the vnfolding of Propheſies) that a man may eaſily perceiue thereby, that they meant not that their opinion ſhould be receiued as certain and vndoubted trueths. As alſo, the luſter, authoritie, and brightneſſe of the Church of Rome, eſpecially at that time when the cheefe glory of their Biſhops was this; to ſhedde their blouds for the confeſsion of Chriſt, ſo dimmed and dazeled their eyes, that they could not perſwade themſelues, that ſuch a Monſter ſhould one day eſtabliſh his Tyranny, in ſo flouriſhing a part of Chriſtes Kingdome.

As touching thoſe that came after, and could more cleerely diſcerne the markes by the which he is painted out by the Spirit of God in holy Scripture: ſome of them haue confeſſed and divulged him to the world. Others carried with the current of the inueterate opinion of the authority of the Church of Rome, haue not onely confeſſed the truth, but alſo banded themſelues againſt it, with all their force. Albeit that God notwithſtanding theſe clouds of darkeneſſe, and the furie of Antichriſt, which ruined all that durſt open their mouth againſt him, raiſed vp alwayes certaine holy men, who neglecting their owne liues, gaue glory to God, and diſcouered the impoſtures of this Sonne of Perdition: inſomuch, that ſince diuerſe centuries of yeares, it hath pleaſed the Lord to manifeſt more fully his abhominations, by the preaching of the Goſpell.

But as this excellent benefite amongſt all thoſe that we

wa receiue from God in this decrepite Age of the world, ought to be prized and acknowledged in all respects; so there are verie few which regard it as they ought. Some by their negligence, suffering the Empire of Antichrist to be repaired where it was aholished: Others, by their miserable dissentions, opening a way for the Woolfe, to enter into the Sheepe-fold of Christ: And others, by gathering together all their dexteritie and quickenesse of fraudes, sophismes, and lies, labouring to vpholde his seate from falling. For to this purpose serue the new writings of those that endeauour to make the world beleeue that Antichrist is not yet come, to the end, to lull men asleepe vnder his tyranny. And therefore as these men employ all their diligence to maintaine the life of this Beast, against whom all ought to arme themselues: So ought the true Seruants of God, stiffely to bend themselues both with voyce and pen against him, for the glory of their master Iesus Christ.

It is true, that there a sort of men too politicke and timorous: who otherwise being sound of Religion, yet thinke, that truth may be sufficiently taught, and error confuted, without making any mention of Antichrist: a kinde of people which require of vs another manner of discretion in the execution of our charges, then was vsed by the Prophets and Apostles, and which consider not how great imbecility is in man, and how easie hee is to be transported into error, especially then when it creepeth in vnder the maske and appearance of Holinesse & Meekenesse: and therefore how needfull it is to be pressed to the quicke, that hee may bee retained constant in the profession of the truth: and in a word, that regard not what dutie of obedience they owe to the Commande

ment of God, made to vs all, Apoc. 18,6. *For vvhat a tyrannous part would it bee, to hinder thoſe that know and ſee the Wolfe, from making an outcry againſt him? What a lazineſſe to ſpare him, that ſpareth and careth not for the ruine of ſo many ſoules, which hee holdeth Captiue? Nay, ſo farre it is, that faithfull Teachers ought to hold their peace, that they ought rather vvith full throat to cry out, and vnite their Veines with that which reſounded from heauen;* Come out of her my people, that ye bee not partakers of her ſinnes: for her ſinnes are aſcended vp vnto heauen, and the Lord doth remember her iniquities. *And albeit no man ſhould anſwer to our cry, yet at leaſt wee ſhould deliuer our owne ſoules from death, and carry this witnes in our conſciences, that we haue not held the trueth in vniuſt ſilence, to the danger of ſoules, which Chriſt hath bought with the price of his blood.*

This is that which cauſeth this Treatiſe to come forth into publique, that they which yet know not Antichriſt, may at length know and deteſt him: and they vvhich both know and deteſt him, may bee confirmed in their knowledge, and encreaſed in their deteſtation; and ſo hereby may make more account of the benefits of Chriſt, and be more rauiſhed with his loue. For the more wee know and deteſt Antichriſt, the more are we enamored with Chriſt, and long for his comming, and deſire the full reuelation of his glory. So that ſuch as do not with all their heart abhominate this Man of ſinne, let them vaunt of themſelues what they will, yet are they farre eſtranged from true pietie, and that holy zeale, vvhich made Dauid *to ſay,* Pſal. 139. 21. 22. Lord, ſhould not I hate them that hate thee? and ſhall I not bee offended

offended at them that rise vp against thee? Yes, I hate them with a perfect hatred, as if they were my enemies. *Now if this plaine confession doeth further enrage Antichrist against vs, & it come so to passe that we must seale it with our blood, we shall be thrice happy: for then, shall we be receiued into heauen, there to sing alowd this blessed song;* Aleluiah, saluation, glory, honour, and power be to our Lord God: for his iudgements are true and iust, because hee hath taken vengeance of the great Whore, which corrupted the earth with her Fornication, and reuenged the blood of his Seruants from her hand. Apoc. 19, 1, 2.

The method which shall be obserued in this Treatise for more facility, is this. The first part shall containe the definition of Antichrist, drawne out of holie Scripture: The second, shall bee an application of this definition to the Pope, by certaine proofes. And the third, shall refell the opinion of the Romish Doctours touching Antichrist.

For the rest, I protest that my intention is not to offend mens persons: I onely desire to destroy errour, according to the gift of Grace giuen me of God, and to labour the reuealing of the kingdome of Antichrist, in what person soeuer I meete withall. And in that I conceale my name, it is not in apprehension of any feared censure, which shall be alwaies most acceptable to me, if it proceede from the Spirit of Charity, which ought to guide the hearts and hands of Christians. But I haue alwayes bene of opinion in this subiect, that trueth hath more force, being all bare and naked, then shadowed with the names of men. And if after the labour of so

many learned men, that haue illustrated this matter, and whose footsteps I haue purposely followed, there bee found some clearing by this Treatise, as I hope will bee to them that shall take the paines to reade it through, and especially the third Part; I desire, that the glorie thereof may bee rendred to GOD alone, who will right soone make knowne to the world by the comming of his Sonne, the vtter abolition of him, whom he hath already so cleerely discouered by the Torch of his Gospell.

The Table.

A

Abaddon Apollion. Pag. 6.
Abbay of Beake founded in Normandy myraculously. pag. 354
Abomination of desolation what. 76
Adrian cureth a man born blind. 328
Agnus Dei described. 282
Alexander the 6. a vile Pope. 30
Albigenses, 100000. slaine by the Pope. 66
An Altar paganish working wonders. 329
Angel of the bottomlesse pit. 5
Angels the Doctors and Teachers of the New Testament. 8
Antichrists name in generall. pag. 1. in particular, page 2. his other names, page 2. his definition, ibid. he is a man, 3. one in number, 3. a Christian by name, 4. his 2 hornes a double power, 5. in the Church as God, 6. to come with miracles, ibid his idolatry, ibid. ambition, cruelty, impurity, discovery, 7. affeebling, 8. and ruine, 9. not by Nation a Iew, 69. nor the Iewes Messias, 72 his miracles, 75, his seate, 77. and 132. how long to reigne, 84. his destruction, 94, 95. his name, and the number of his name, 97. and 109, 110. hee is the eight head of the Beast, and yet one of the seuen, 150 he is an hypocrite, 272. no open aduersary, 273. by consequente hee denieth Iesus to be Christ, 284 he is in shew a Lambe, 194. hee shall not abolish Christian Sacrifice, 217, 218. his persecution, 223, 224. the continuance of his reigne, 3. yeeres and halfe, 223. his growth and progresse, 166. borne in the Apostles time, 167. his infancy, Ibid. his youth, 169. his mans estate, 173 which hath three degrees, p. 174, 175, 176, 177. and his declining estate, 181. his persecution, 63, 64 87.
Apocalyps 11, 3. expounded and cleered, 58. the 20. 28. expounded and cleered, 66. the 11. and 8. expounded and cleered. 78
Apollonius Tyaneus miracles. 328
Apostacy in Antichrists time how to be vnderstood, 245. out of the Apostacy fiue obseruations, 246. of Apostacie, whether we, or the Papists are guilty, 247, 248.
Authors calling the Pope Antichrist, & Rome Babylon, 30, 31, 32, &c.

B

BA-Bell, the two first syllables of the two great pillars of Poperie, 283
Babylon mysticall Antichrists seate, 4. and 146
Baptisme the character of Christ and Antichrist. 127
Battayles of Antichrist. 89
Bishops of Rome not all Antichrists but since the yeare, 605. p. 10. at first

at first holy men. ibid.
Bishops of base parentage and quality came in, when Antichrist began his reigne at Rome. 193
Blasphemy of the Laterane Councell 278
A blinde man discouered to bee counterfeite, pag. 321. *and one feigning the Falling sickenesse.* 322
Bonds of Nature dissolu'd by Popery, 131
Boniface the third, first open Antichrist. 10
Bottomelesse pit, profundity of errors, pag. 5.
A Bull sacrificed at Rome. 329
Buying and selling forbidden to all that haue not the Beasts name. pag 130

C

Cardinals first beginning. 179
Catherinus mocketh at Caietanes distinction. 289
Ceremonies Popish, the Beasts Character. 130
Character or marke of Antichrist, 123. *diuers opinions concerning the same,* 124. *is but one, yet hath many branches,* 125. *Character of a Christian,* 126. *imprinted foure wayes.* 127
Chaire of Peter giueth holinesse. 294
Christs name of vnion incommunicable, 12. *hee is the onely Spouse of the Church, ibid. how he is saide to be crucified,* 79. *denied to be Iesus,* 266. *crucified in Peter, pa.* 123. *the onely vniuersall Bishoppe of the Church.* 175
Christians preserued from the destruction of Ierusalem. 85
Church of Rome, how a Church, 138 *it's reuolted from it selfe,* 256. *true Church called heauen, pa.* 211. *not extinguished by persecution, Ibid. ours the persecuted Church, page* 217
Clergies character. 132
A Cocke sacrificed to S. Christopher, 341
A Comprehender cannot merit. 272
Communion alone condemned in the aancient Church, page 257. *in one kinde also condemned. ibid.*
Confirmation imprints the character of a Christian. 127
Confutation of Popish opinions concerning Antichrist. 37
Constantine the Popes Lacquey, 25. *his donation.* 19
Crosse worshipped with Latria. 24
Crorsado, a trick to catch riches. 334
A Crucifixe dragged into the myre. 329
Cruelty of Popes to faithfull professors of the Gospel, 213, 214, 215 216, 221.

D

Damianus denies the temporall sword to the Pope, pag. 197, 198

Dan

Dan, why not mentioned in the Apocalyps. 69
Daniel 11,45. *explained,* 96. *his propheſie explained,* 11. *and* 49. *and cap.* 11. 3. *expounded,* 298. *the* 2. *and* 7. *likewiſe.* 49
Dayes 1290 *in Daniel how to be vnderſtood,* 67. *Dayes* 1260. 42 *moneths, and three yeares & an halfe how to be taken,* 230, 231, 232.
Definition of Antichriſt applyed to the Pope. 10
Deluſions Antichriſtian, 301. *by miracles.* 302, 303, 304, *&c. by Purgatory, page* 330. *by inuocation of Saints,* 339, *&c. by Relikes,* 350 *by Images.* 355. *by Popiſh excommunications and pardons,* 368. *by monaſticall Vowes and the Sacraments of the Romiſh church,* 380. *by abuſe of holy Scripture.* 396
Denial of Ieſus to be Chriſt, the 3. *marke of the Apoſtacie.* 265
Saint Denis body contended about, p. 353
Deſtruction of the Romane Empyre. 48
Dipping bread into the Wine condemned in the ancient Church of Rome. 257
Diſeaſes all cured or procured by ſom Saint, or other. 344
Doctrine proper to Antichriſt, 283 *three doctrines peculiar to the Apoſtacy.* 259
S. Dominicke equalled and preferred before Chriſt. 348

E

Eccleſiaſticus 48,9,10. *cleered. p.* 56,57
Eden what and where it is, 203. *it was defaced by the Floud, p.* 204 205
Emperors, Princes, and Prieſts, 5. *Emperours crowned by the Pope, pag.* 26
Empire of Rome a let to Antichriſt, pag. 10
Enemies of Chriſt, of two ſorts, 110, 111
England interdicted ſix yeeres, 175
Enoch and Elias comming, 52. *why preſerued aliue,* 62. *they ſhall not ariſe as witneſſes againſt Antichriſt,* 200, 201, 209. *vvho are meant by them,* 201, 202. *they liue not in the earthly Paradiſe,* 202, 203. *are taken vp into heauen,* 205, 206, 207. *Obiections to the contrary anſwered,* 208. *their ariſing from death to life after* 3 *dayes and an halfe.* 210
Epicurus helde not this propoſition, there is not a God, and yet an Atheiſt. 285
Not to Erre proper to God, aſſumed by the Pope. 289

F.

A Fable *of Chriſts incarnation,* 268; *another of his reſurrection,*

ction, 269. another of his mission of the holy Ghost. 270
Facere, signifies to reigne. 232
Fathers dissent about the two witnesses, 61. about Antichrist, 70. 71. their opinions of Enoch and Elias. 201
Figures of Antichrist in the olde Testament. 112
Fire caused to descend from heauen, page 76.
Forgiuing of sinne, what. 293
Formosus body drawne out of it graue page 28
Mast. Foxes particular opinion of the 42 moneths in the Apocalips. 233
Fredericke holdeth the Popes stirrop, page 25
Friar Francis descended into Purgatory euery yeere on his Feast day to deliuer all that had beene liberal to his Order, 337. hee is equalled to Christ, pag 347. a Friar immeasurably rich. 331

G

GAine, the end of Popery. 335
Genesis 49, 17. expounded and cleered. 69
S. George, a counterfeite Saint, page 24
A new God worshipped in the Church of Rome. 299
Gog and Magog. 92 93, 94
Gospell preached through the vvhole world, 234. how, 44 45. 237. reasons why in the Apostles age, 235. testimonies of the Fathers that it was preached, 238. Remond answered concerning Granada, 239 traces of it remaining in most countries, 241. in both the Indies, 241, 243
Greeke Article explained. 40
Gregory the first, the last good Pope, the seuenth a notorious Antichrist p 11
S. Gregory against merites, the Masse and vniuersal Byshop. 259

H.

HEauen hath three significations pa. 206
Head ministeriall of the Church and Husband, proueth the Pope to bee Antichrist. 277
Heresie falsely imputed to vs by the papists, 255. reuiued in the Papacie. 249
Saint Hieromes opinion of Rome pa. 81.
Hildebrand poysoning sixe Popes, by Brazutus, to ascend vnto the papacie. pa. 28
Hornes, tenne Kings, 150. the two hornes of the Beast what. 194, 195 196
How the Pope denieth Iesus to bee the Christ. 73
How he makes himselfe a God. 74
How he makes the image of the Beast speake. 75

How fire to descend from heauen, 75 76

I

Iacobines tale of the Virgin Maries going into Purgatory euery Saterday. 337
Iamblicus lifted vp into the aire, 327 *so Simon Magus.* *Ibid.*
Idolatry of the Church of Rome, page 298
Ierusalem not Antichrists seate, 78. & 140
Iesus how denied by the Papists to bee Christ. 265
Image of the Beast made to speake, pa. 75
Images speaking. pag. 76, 322, 183 184
Images contemned. 323
Images sweating, nodding, mooning, 324
Images come from heauen. 359
An Image full of Blasphemy. 291
India hath traces of the Gospell, page 47
Indulgences opposed. 35. 36
Iohn the thirteenth, a most vile person.
Iohn Baptist, Elias truely. 55
Iohn chap. 5. verse 43. expounded pa. 70
Iubilee of Boniface the eight. 19
Iudas freed from Helle euerie vveeke once, by the Prayers of the Church. page 337
Iupiter Olympius set vp in the Temple. 299

K

S. *Katherine, a counterfet Saint*, pa. 24
Key of the bottomelesse pit. 5
Kingly Office of Christ, vsurped by the Pope. 276

L

Lactantius errour concerning Antichrist. pa. 42
Lateinos. 99, 118. 120
Laterane Councill blasphemeth. 20, 278.
Latine Seruice brought in in the yeere 666. 121
Leo, the Lion of the Tribe of Iudah, 278
Lights of the Firmament, powers in the Church. 20
Lion of the Tribe of Iudah. *Ibid.*
Lucius King of Britaine head of the Church. 257

M

Malachy chap 4. verse 5. expounded. 54
Maldonate against Bellarmine. 39
Maozim what in Daniel. 299 300
Marriage of Priests allowed in the auncient Church of Rome, page 258. *the prohibition of it there, is*

a ſigne of the Apoſtacie, 260. allowed by the Fathers, confirmed by reaſons, 260, 261. impure by the Papiſts. 262
Marke of the Beaſt. 184, 185.
Mary the bleſſed Virgin equalled to Chriſt. 23
Maſſe how called the ſacrifice of the Church, 220. it is the ſoule of the Popes Kingdome. Ibid.
Matthew 24. expounded and analyſed, 45. 234. the 17, 11. expounded and cleared, 57. the 24, 21. likewiſe. 65
A young Maid deſired of her Confeſſor, that ſhe might haue litle dogs in keeping. 343
Meates prohibited a ſigne of the Apoſtacie, 262. in this they agree with Montaniſts, 263. and the Manichees. 264
Melchizedek repreſenteth Chriſt, 280. his Prieſthood, απαραβατον, 281
Merchandize of ſoules in Purgatory. 131
Miracles ordained for Infidells not beleeuers, 303. not trials of Doctrine, but doctrine of them, 304, 305. they are not ſo common in the Romiſh Church as in former time, 306. Indian Miracles diſcouered 307. miracles of 3 ſorts, 307 counterfeit, 308, 309, 310. ſuborned by Prieſts, 321. effected by the diuell, 326. in ſhew, not in trueth, 318. 319. Miracles of Saint Francis, 311. 312. of S. Dominick 313. of Auguſtine the Monke, 314. of Iuniper, ibid. of the virgin Marie, 317. of Saint Anthonies Prieſts. 319
Myſtery imprinted in the Popes Miter. 152
Mockage of Chriſt by the Papiſtes, 265, 267
Moſes abuſed, 27. his hornes confuted. 357
Multitude of the wicked the Cittie of the diuell. 141

N

NAhaſh the Ammonite a figure of Antichriſt. 112
Name, number, and marke of the Beaſt, 99, 100, 101. names expreſſing the Number 666. page 121
Nation of Antichriſt. 69
Nero held for Antichriſt by ſome, pag. 42
Nichodemus puts ſome of the bloud of Chriſt into the finger of his Gloue, which worketh miracles, 354
Number of Antichriſts name, 114, 115. myſtical interpretation ther-of, 115. literal interpretation, 117

O

OAth to the Pope, the Beaſtes Character, 128. of the Emperor at his Coronation, 128. of Biſhops at

at their Consecration. 130
Two Olive Trees, Zach 4,3 what. -pag. 60
Opinions of the Fathers diuers concerning Antichrist. 43
Orders of the Popish Clergy. 132
An Oxe Speaking. 328

P.

PAll of Archbishops. 132
Pantheon turned into a Temple dedicated to all Saints. 341
Papa admirable from pope. 20
Papacy not true Church, yet hath certaine traces thereof, 22 the liuing image of the Romane Empire, 186 187.188.
Papists imitators of the Manichees, 251.pelagianize. 253
Paradise bought for money, 334. its sunderly interpreted. 204
Pauls epist. traduced by Rhemists, pag. 257
Pepin kisseth the Popes feet, pag. 25
Persecution vnder Popes greatest, 69 213.214.215 216. 221. 222. 223
Periods of Antichrists being, pag. 113
Saint Peters chaines ioyne together. p. 358
Pope by name a Christian, but yet in deed contrary to Christ, 12. hee vsurpeth Christs offices, pag. 12. his kingdome erected by Sathan, p. 17 Popes Haretikes, 13. Hee challengeth a double power, 18. carrieth himselfe as God, 19. worketh miracles, 22 is an Idolater, p. 23. ambitious, 25. full of cruelty, 27. of impurity, 29. sendeth a sword to Princes, p. 21 Popes by diabolicall Arts worke miracles, 22. Hee is the soueraigne Bishop, 27. his spirituall cruelty, p. 29. his Primacy when first brought in. p. 52. hee is Monarch of the world, p. 89 90. called God, 159 Popes moderne contrary to the ancient, 257. ancient seruants to the Emperor, 259. stiling themselues Friends and Husbands of the Church, Antichristian titles. 273
Pope not bound to his owne Decrees, 276 they exalt themselues aboue Kings, 278. erring ex cathedra, p. 289. Pope stiled by the name of Christ, p. 286. vsurpeth his titles and dignity, p. 287. the power and authority of God, 288. challengeth to himselfe to depose Kings, 290. is not subiect to any Law, 298 aboue Angels and Magistrates, 292. adored with Hyperdulia. p. 293. is called and calleth himselfe God, p. 294. interdicts Kingdomes, 295. Is aboue the Saints and Images, p. 296. dispenseth with the Law and Gospell 297. altereth the Sacraments, 298. maketh more account of his owne Traditions then Gods Commandements, 298. is elected

by the people, confirmed by the Emperor, 175. the beast with 2 hornes, p. 194 195. persecutes more then Antiochus or the heathen Emperors, 213. 214. 215. changeth the whole seruice of God, 218. is Antichrist both as one particular person, and by succession, p. 229. 230. Popes worshippers of the deuill, p. 300

Popish doctrines contrary to Scripture, 13. 14 15. 16. Popish prayers to Saints concluded with the name of Christ. 283

Power spirituall and temporall vsurped by Popes, 196. denied by diuers 197

Priesthood of Christ vsurped by the Pope. 280

Priests crownes shauen. 172

Printing, when found out. 182

Prophet: call office of Christ vsurped by the Pope. 274

Purgatory a net to catch riches, 333. scoffed at, 335. proued by fables, 336. and table tales, 337. 338.

Purple worne by Popes and Cardinals: from whence and what it signifieth. 158

Q

Questions prophane about Christ, 67. 270. Popish idle questions. 406

R

A Recapitulation of all the contents of the first booke. 103

Relikes strange and ridiculous, 352. 354. 356, 357.

Remonds opinion confuted concerning Antichrists euill spirit, 227. 228

Reuolt from the faith. 245

Rome the seate of Antichrist, 4. built vpon many waters, the Whore of Babilon, 4. the Popes seate, 17. her numerall letters note the time of its destruction, 51. was the great City when Christ was crucified, 78. 79. Rome not Pagan but Christian, the seate of Antichrist, 142. 143 145. Its one and the same from the beginning, 142. Rome not ruined is Antichrists seate, 145. Rome Christian mysticall Babilon, 147. its Sodome and Ægipt, 153. betwit 2 seas, Dan. 11. 45. pag. 154. painted like a woman, 155. a City situate vpon many waters, 156. worshipped as a Goddesse, and full of idolatry, ibid. full of blasphemy, 159. is Babilon, 161. 162. 163.

Romes secret name. 160

Romane Empire how to be taken away. 50

Romane Church and Romane Babilon. 148

S

Sacrament of Eucharist carried about as the Persian fire. 24

Sa-

Sacrifice of Christ cannot be reiterated, 281. *Sacrifices abominable at Rome.* 330
Sackcloth what. 210
Sathan the Architect of Antichrists kingdome. 3
Samson a Friar enriched by a Creysado. 332
Saints merits and satisfactions condemned by the ancient Church of Rome, 258. *false Saints invocated*, 219. *Popish Saints and Saintesses like heathen Gods and Goddesses*, 339. *in their offices*, 340 *in their protecting of Countries*, 341. *their names fitted to their Trades*, 342. *in devotion to them preferred before God*, 342. 343. *their offices differ. ibid. one or other can cure all diseases*, 344. *if one be displeased, they fly to another*, 345. *they must needs bee at odds when their Clients are*, 345. 346. *more honoured of the Papists then God or Christ.* 346
Seate generall of Antichrist, 134. 137. *and particular*, 140
Sybils prophecy that Antichrist should be a King with a Miter. 149
Sit in the Temple hath 4. interpretations, 137. *sitting in the Church what it is*, 6. *the Popes reigne designed thereby.* 19
Sixtus Quintus commendeth murder. 28
Spanish Armado sacrifice to the Virgin Mary before their going forth, 346. *and vpbraid her after their ouerthrow.* 347
Starre fallen from heauen. 3
Sword temporall and spirituall ascribed to the Pope, 196. *denied by diuers. pa.* 197. *what meant by 2 Swords.* 198
Superstition in the Church the first 600 yeeres. 172

T

Teitan the name of Antichrist according to Irenæus. 116
Temple of God the Church, 6. 134. 136. *Temple at Ierusalem not to be built*, 82. 134. *Temples Christian Churches.* 82
Ten Kings shall share the Romane Empire betweene them, and ioyne with Antichrist. 80
At Saint Thomas of Canterburies death, how many died in the world, and how many saued, 338. *his Saintship questioned*, 351
Three vnsatiable things, Priests, Monkes, and the Sea. 333
A Time, times, and halfe a time, 42 moneths, 1260 daies expounded. 84. 85.
Tollet against Bellarmine, 39. 136
Transubstantiation condemned in the ancient Church of Rome 258
Triple Crowne of the Pope. 186

Veronica

V

VEronica her linnen picture, 358
her whole Legend. 359
Vespasian cureth a blinde man. 328
Vicar of Christ the title of Antichrists. 272
Victory at Depant ascribed to the Virgin Mary, not to Christ. 346
The Virgin Maries smocke. 552
Vulgar edition preferred before the Hebrew and Greeke, 276. *its faultiness by their Popes owne indgements.* 275

W

WHat it is for one to come in his owne name. 37
What were the two Witnesses that should propheste against Antichrist. 59
Whether Antichrist bee no singular person. 38
Whether Antichrist be come or no. 44
Whore of Babilon by Rome called. 151
Whore, the name of an Idolatrous City. 154
Whores in Rome 45000. *in Paul the thirds time.* 332
Two Witnesses, 119. *confuted,* 200. *What they were.* 200 *not agreed vpon by the Fathers.* 61
A Woman Bishop of Constantinople falsly deuised. 68
A woman offering a candle to Saint Michael, and another to the deuill. 445

Z

ZOzimus alleaged a false Canon for the Popes supremacy. 52

A SYNOPSIS of this whole Booke.

The first Treatise translated out of French, containeth three parts.
- The definition of Antichrist by the holy Scripture.
- Secondly, an application of the definition to the Pope.
- Thirdly, a refutation of the opinions of Romish Doctors touching Antichrist. In which

are seauen Questions discussed.
1. Whether Antichrist be one singular person, or no, Pag. 38.
2. Whether Antichrist be come, or no; wherein *Bellarmines* six markes are examined.
3. Out of what Nation Antichrist should grow
4. Of the seate of Antichrist.
5. Of the continuance of Antichrist.
6. Of the battailes of Antichrist.
7. Of the destruction of Antichrist.

1. The preaching of the Gospell through the whole world.
2. The destruction of the Romane Empire.
3. The comming of *Enoch* and *Elias*.
4. The great persecution of Antichrist.
5. Antichrists durance.
6. The end of the world.

The Conclusion touching the name of Antichrist, *with a Recapitulation.*

The second Treatise added to the former, containeth also three parts.

1. A Description of Antichrists person.
- By his Name, Chap. 1.
- By the number of his Name. Chap. 2.
- By his Character or Marke. Chap. 3.
- By his seat in generall. Chap. 4.
- By his seate in particular. Chap. 5. and 6.
- By his growth and progresse. Chap. 7.

2. A Description of Antichrists reigne.
- Touching the image of the Beast, Chap. 1.
- Obseruations in the same subiect vpon the 13. of the Reuelation, Chap. 2.
- Of the two witnesses that should rise against Antichrist, Chap. 3.
- Touching Antichrists persecution, Chap. 4.
- Of the continuance of Antichrists reigne, Chap. 5.
- Of the preaching of the Gospel through the world, Chap. 6.
- Of his reuolt and falling away, Chap. 7.
- Touching his title, the Vicar of Christ, Chap. 8.
- Of foure Doctrines proper vnto Antichrist. Chap. 9.

3. A Description of Antichr. delusions.
- By supposed miracles, Chap. 1.
- By Purgatory, Chap. 2.
- By Inuocation of Saints, Chap. 3.
- By Reliques, Chap. 4.
- By Images, Chap. 5.
- By Excommunications and Pardons, Chap 6.
- By Monasticall Vowes and Sacraments, Chap. 7.
- By abuse of holy Scripture, Chap. 8.
- The Epilogue and Conclusion, Chap. 9.

ANTICHRIST the Pope of ROME, OR The Romane Antichrist.

The First Treatise.

The definition of Antichrist by the holy Scriptures.

THE name Antichrist is not extant in the whole Scripture, saue in the Epistles of S. *Iohn*, and it is taken in two senses. For either it signifieth in generall all those that in any sort calling themselues followers of the doctrine of Christ, doe contradict the same, and vnder the name of Christ, oppose themselues against him, and destroy his Doctrine, whether it be wholly, or in part. Thus it is taken in the second Chapter of the first

Epistle of S. *Iohn*, when hee sayeth, that *there were alreadie many Antichrists*; and that he is Antichrist that *denieth the Father and the Son.* And in his second Epistle, *Many Seducers* (saith hee) *are entred into the world, which confesse not that Iesus Christ is come in the flesh; such an one is a seducer, and an Antichrist.* And such are those, which either heeretofore, or at this day haue erred either touching the Person, or touching the Office of our Lord Iesus Christ. But in particular, it is taken for that grand and famous aduersarie of Christ, who by a speciall prerogatiue is called the Antichrist, and to whom all the other former Antichrists serued as fore-runners to make way for him, and open him a passage into the Church, by that change and alteration which they haue already brought to true Religion by their errors.

2 Thes. 2, 3. 4 Apoc. 11, 7. & 13, 1. & 17, 5. & 19. 20.

It is of this Antichrist properly so called, that Saint *Iohn* speaketh in his first Epistle, 4. chap. 3. verse. To whom are giuen diuerse other Titles in the holy Scripture, as the *Son of Perdition, the Man of sinne, the second Beast, the Whore, the Mother of Fornications*, and such like: and concerning whom we are at this day in debate with the Factors of the Church of Rome.

Now marke that which the Scripture reports in few words concerning him, which I will explaine and proue in euerie part afterwards: to wit, that Antichrist shall bee a certaine man stirred vp by the efficacie of Sathan; one in number at one time, but yet varying by succession and subrogation: who shall make profession of the name of Christ, though in effect he wholly opposeth himselfe to his Doctrine, shall haue his kingdome in the great Citie which reigneth ouer the Kings of the earth: shall exercise a double power, one spirituall, another temporall: shall carry himselfe in the Church of God, as if he were God: working signes and miracles, but false and lying: shall be an Idolater, Ambitious, cruell, full of all filthinesse, reuealed in the last times, and finally shall be fully destroyed by the glorious comming of our Lord Iesus Christ.

The person.

1. We say, that Antichrist is a *Man*: conformable to that

that of the Apostle, who calleth him *a Man*, 2. Thess. 2. 3. We adde, that this Man is one in number, at one time, but varying by succession; because the Scripture attributeth vnto him, things which cannot agree to one onely man. For the Apostle telleth vs, that this Mystery of Iniquitie was in working in his time: to whom accordeth Saint *Iohn* when he saith, that *he was euen then in the world.* And yet the same Apostle sheweth, that he shall continue to the end of the world, and shall bee abolished by the presence of Christ; both which cannot be truly spoken of any one man. Whereunto we may adioyne this, that that reuolt whereof the Apostle speaketh, and of which Antichrist shall bee the head, is not a worke of one or few yeares. Therefore we conclude, that this Antichrist shall indeede be alwayes one onely person in number, reigning ordinarily: but that this person shall be changed from time to time for the continuation of the order. Euen as in a Monarchy, one onely at one time hath the dominion, who comming to faile, death seizeth the liuing (as the ordinary phrase speakes) and the next heyre taketh his place in the kingdome: or at least, another is surrogated into the deads roome by a new Election, as in the Empire. But the Apostle speaketh of Antichrist, as of one sole person, and not as of many, because all these Seducers shall haue but one end and ayme, to wit, to reigne at their pleasure in the Church: so they shall maintaine their tyranny by one meanes, to wit, by false doctrines, and by false myracles.

2 Thess. 2, 7.

1 Iohn 4, 3.

2. The Author and Architect of Antichrists kingdome, is Sathan. For the Apostle saith, that his comming shall bee by *the efficacie of Sathan:* and in another place, hee calleth the doctrine of Antichrist, *the doctrine of deuels.* In the Apocalipse it is said, that *the Dragon shall giue his power to the Beast.* And that the great Babylon is *the habitation of Diuels, and the resort of euery vncleane spirit.* The which God will suffer in his iust iudgement, to the end, that *al those may perish, which receiued not the loue of the truth, that they might be saued; and that they might be damned which beleeued not*

The Author.

2 Thess. 2, 9. 1 Tim. 4, 1. Apoc. 13, 4. Apoc. 18, 2.

2 Thes. 2, 11, 12.

the truth, but tooke pleasure in iniquitie.

The Religion.

3. That he shall be a Christian in name, but indeed shall oppose himselfe to the doctrine of Christ, appeareth by that which the Apostle sayth, *That hee shall sit in the Temple of God.* And Saint *Iohn*, that *the second Beast*, that is to say, Antichrist, *hath two hornes like those of the Lambe, but speaketh as the Dragon.* Whereunto may be referred that exclamation of S. *Chrysostome*: What is it that Antichrist shall not attempt, doing the works of Christ, and performing the offices of Christians before Christians? To signifie, that Antichrist shall serue himselfe of the name of Christ, to fight against Christ, and vnder that faire pretext, introduce his owne pernicious Traditions amongst Christians.

2 Thess 2, 8

Apoc. 13, 11.

Chrysost. hom. 48. in mat.

The habitatiō. Apoc. 17. 9.

4. It cannot be denied, that Rome is pointed out to bee the place of Antichrists habitation, seeing S. *Iohn* telleth vs, that the whore is seated vpon seuen hils, which hath expresse relation vnto Rome, called by the Ancients ἑπτάλοφος, *septicollis*, a City situate vpon seuen hils. Witnesse this Verse amongst infinite others:

Propert.

Septem vrbs altu iugis, toti quæ præsidet orbi.

The high City on seuen hils, reigning ouer the whole world.

Which also is called Babylon, as succeeding to the ancient Babylon in idolatry, pride, couetousnesse, and extreme cruelty against the Saints. And thus was it expounded by *Tertullian* long agoe. For to what else can that bee applyed, which is declared by S. *Iohn*, that *this Whore is set vpon many waters, which are so many Peoples, Multitudes, Nations, and Tongues?* And what is that *great Citie that reigneth ouer the Kings of the earth*, but *Rome*, in ancient time *the Empresse of the world*? Yea, if wee looke to the locall scituation of Rome, wee shall finde it in effect built vpon many Waters: for it is built vpon *Tyber*, into the which (besides Fountaines and small Brookes) two and forty Riuers discharge themselues: Besides that, Rome was repleniſhed in euery part, with Bathes, Fountaines, and Conduite-pipes,

Tertul. aduer. Iud. & aduers. Marcion lib. 3.

Apoc. 17. 1, 15, 18.

to

to serue not onely for the necessity, but also for the curiosity and lasciuiousnesse of the dwellers therein.

5. His double power; one spirituall, another temporall, is signified vnto vs by that which S. *Iohn* saith, *That the second beast had two hornes*; that is to say, a double power: according to the ordinary manner of speaking in holie Scripture, where a horne is taken for power, as may appeare in many places of the prophesie of *Daniel*. For this cause hee foretelleth, that this same Beast shall exercise all the power of the first Beast, that is to say, of the Romane Empire: and yet calleth him the false Prophet, which is a spirituall acculity. Like as in Ancient times the Emperours themselues assumed to them not onely the dignity Royall, but also Pontificall, calling themselues *Pontificis Maxima*, Soueraigne high-Priests. But aboue all, this Spirituall Power is manifestly deciphered by S. *Iohn*, Apoc. 9. 1. *I saw a Starre, that fell from heauen on the earth, and to it was giuen the Key of the bottomlesse pit: and it opened the bottomlesse pit, & a smoke arose out of the pit, as the smoke of a great Furnace: and the sun and the aire were darkned with the smoke of the pit: & out of the smoke of the pit, issued forth Locusts on the earth: and to them was giuen power like vnto the power which Scorpions haue on the earth.* And after, speaking of these Locusts, he sayth, that *they had ouer them for their King, the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greek Apollyon*, that is to say, Destroying. For wee know, that the Spirit of God is accustomed to designe Byshops and Pastours of the Church by the name of Angels, *Mal.* 3. 1. *Apoc.* 3. 20. and of Starres, *Apoc.* 1. 20. So that this Starre falling from heauen, denoteth out a Bishop or Pastour, abandoning the preaching of heauenly doctrine, and reuolting from the purity of the Gospell. The key is a spirituall power of binding and loosing, as is manifest by the wordes of our Sauiour Christ, *Mat.* 16. 19. And the bottomlesse pit is a profundity of thicke and abominable darknesses, fraudes, errours, and superstitions. So that this Bishop arrogating to himselfe the key of the bottomlesse pit, that is to say, an

The power. Apoc. 13. 11.

abſolute power, to teach, decree, and eſtabliſh at his pleaſure all ſorts of errours, without the authority of holy Scripture, is by good right called the King or the Angel of the bottomleſſe pit, in Hebrew *Abaddon*, and in Greeke *Apollyon*, that is to ſay, deſtroying: which is the ſame title that the Apoſtle giueth vnto Antichriſt, calling him *the ſonne of perdition.* 2 Theſſ. 2.

6. That he ſhall carry himſelfe in the Church of God as if he were God; the Apoſtle teacheth when he ſaith, *That he ſhall ſit in the Temple of God, carrying himſelfe as if hee were God.* For by the Temple of God wee cannot heere vnderſtand any thing elſe but the Church, which is the true Temple, and the houſe of God: ſeeing that the Temple of *Ieruſalem* hauing beene deſtroyed by the *Romanes*, muſt neuer bee reedified according to the prophecy of *Daniel*. And as touching this ſitting whereof the Apoſtle maketh mention, it doth not ſimply ſignifie a ſituation of body, as if he ſhould onely haue place, and ſit in the Church: but alſo power and dominion after the manner of holy Scripture. As when God the Father ſaith to his Sonne, *Sit thou at my right hand*; the Apoſtle expounds it thus: *That hee muſt reigne, till he hath put all his enemies vnder his feete.* And in the ſame ſenſe it is, that *Babilon* her ſelfe ſwollen with vnſupportable pride vaunteth herſelfe in theſe words; *I ſit being a Queene, and am no widdow, and ſhall ſee no mourning.* Where in few words ſhee glorieth of foure prerogatiues which are ſo famous at this day: to wit, of her Seat or Chaire, her Royall authority, her Succeſſion, and perpetuall durance.

Diuine honours. 2 Theſſ. 2, 4.

1 Tim. 3. Dan. 9, 26, 27.

Pſal. 110, 1. 1 Cor. 15, 25

Apoc. 18, 7.

7. Touching Antichriſts Miracles and what they ſhalbe, we haue the Apoſtles expreſſe teſtimony: *That his comming is by the efficacy of Sathan, in all power, and ſignes, and lying wonders.* Whereunto accordeth that which is ſpoken by *S. Iohn*, *Apoc.* 13.13, and 16.14. *Concerning the ſpirits of deuils* iſſuing out of the mouth of the falſe Prophet, and working wonders before the Kings of the earth.

Miracles, 2 Theſſ. 2, 9.

8. His Idolatry is repreſented by that wine of fornication, wherewith the great whore ſhall make drunke the Inhabitants of the earth: as an inſatiable Strumpet, that with her

Idolatry, Apoc. 17, 2.

her sorceries and Loue-potions enflameth her louers. And this according to the instance of holy Scripture, which oftentimes calleth Idolatry by the name of Fornication; as when the Prophet *Esay* cryeth out: *How is the faithfull Citty become an harlot?* And the Lord vpbraydeth his people, that they had employed the Gold and Siluer which hee had giuen them, to the making of themselues Idols: with the which they had committed fornication. The Spirit of God tearming Idolatry by this name, not onely for that it is a perfidious treachery against the true Spouse of our soules: but also because ordinarily it is accompanied with all outward filthinesse, and vnbridled luxury; as was to bee seene in the ancient *Babylon* of the East, and is foretold of the Westerne spirituall *Babylon*, the seate of Antichrist.

Esay 1,21.

Ezech. 16, 17

9. His ambition hath heeretofore beene notoriously discouered, and is most euident in this; because hee must exalt himselfe aboue all that is called God. For if he lifteth vp himselfe against God, how will hee spare Kings and Magistrates, to whom the Scripture also giueth the title of Gods? And also in this, that he shall vsurpe the power of the first beast in his presence: that is to say, the dominion of the Empire, in the view and knowledge of the Emperours. Besides that hee shall take to himselfe authority to giue a soule to the first beast: that is to say, to authorifie and confirme the new Emperours substituted by him in the roome of the old, whose election hee holdeth voyd without his approbation.

Ambition.

Psal. 82, 1.
Apoc. 13, 12.
Apoc. 13, 15.

Vid. Bonha. Aret. & alios in Apoc.

10. Antichrists cruelty is figured by the woman made drunke with the blood of the Saintes and Martyrs of Iesus Christ.

Cruelty.
Apoc. 17, 6.

11. And his impurity, by the names of *Sodome* and *Ægypt*, and of *Babylon*. *Apoc.* 11.8, and 14.8. and. 19.2.3.

Impurity.

12. That hee ought to bee reuealed and affeebled in the last times, by the preaching of the Gospell: may bee proued first by that of the Apostle, *Then shall this wicked man be reuealed in his time, whom the Lord shall consume with the spirit of his mouth.* For what is this spirit of Christs mouth, but the

Discouery.

2 Thes. 2, 6, 8

the word of the Goſpell? The which the Lord hath drawne out of darkeneſſe into light in theſe laſt times: as when the Prophet ſaith, *That the Heauens were made by the word of the Lord, and all the hoaſt of them by the breath of his mouth.* Pſal. 33.6. And when *Eſay* ſaith, *That God will ſmite the earth with the rod of his mouth, and ſlay the wicked with the breath of his lips.* Eſay. 11.4. And when the Sonne of God denounceth againſt theſe that follow the doctrine of the *Nicholaitans*, *That hee will fight againſt them with the ſword of his mouth.* Apoc. 2.16.

Secondly, it may be proued by that which *S. Iohn* ſpeaketh concerning the fall of *Babylon*, and the reuolt of thoſe very ſame from her, which had giuen the kingdome to the beaſt: who conceiuing hatred againſt her, ſhall make her deſolate and naked. Apoc. 14.8. Apoc. 17.17. For albeit that in all ages euer ſince the conception and birth of Antichriſt, God hath raiſed vp faithfull witneſſes that haue courageouſly ſet themſelues againſt his abominable idolatries and corruptions: notwithſtanding ſo it is, that the principall diſſipation of his kingdome is reſerued till the laſt times. The which is plainely repreſented in the Apocalipſe, by thoſe three Angels; one of which carrying an euerlaſting Goſpell, calleth men to the feare of God, becauſe the houre of his iudgement was come. Another proclaimeth and publiſheth the fall of *Babylon*. And the third, aduertiſeth men of the wrath of God, againſt all them that ſhall worſhip the beaſt and his Image; or take his marke on their forehead, or in their name. Apoc. 14.6.7.8.9. To the which three Angels, two other are ioyned with like denunciations: *Chap.* 8. For what are all theſe Angels, but the true Doctors and Teachers of the New Teſtament; who publiſhing with a loud voyce in the Church the Goſpell of the eternall Son of God, diſpoſe men to the obedience thereof, and arme them with the ſword of Gods word to the deſtruction of Antichriſt.

Deſtruction.

Laſtly that the totall deſtruction of this man of ſin is reſerued til the glorious comming of the Lord Ieſus Chriſt, the Apoſtle declareth when he ſaith, *That he ſhall aboliſh him by the brightneſſe of his comming*: to which anſwereth very 2 Theſſ. 2.

fit-

fitly the representation of *S. Iohn, That the beast, and the false Prophet*, that is to say, the troup of Teachers, Priests, and Supporters of Antichrist; (for the word *false Prophets* is thus taken collectiuely, as wee vse to speake in schooles, for all the false Prophets, and Seducers, which shall authorise and vphold the doctrine of Antichrist;) shall bee cast aliue into the Lake of fire and brimstone, there to bee tormented day and night for euermore. And the residue of his followers shall be slaine with the sword of the mouth of him that was mounted vpon a horse: that is to say by this sentence, *Goe ye cursed into euerlasting fire*, pronounced by the mouth of the Son of God, represented by *Saint Iohn* as a Monarch triumphing in iudgement ouer all his enemies.

I might adde heere many other qualities by which the sonne of perdition is marked out in holy Scripture, and also amplifie those which are recited. But I suppose that the matters fore specified, being out of all controuersie amongst spirits not contentious, are sufficient to make this beast to be knowne to the claw, and to lead vs by his footsteps vnto his den.

The Second Treatise.

The Application of the definition of Antichrist to the Pope of Rome.

THis is a Maxime receyued of all, that when the definition and properties of any thing belong to a Subiect, then the name also; and all that is thereby signified belongeth to the same Subiect. So that if wee make knowne that all that which wee haue reported out of holy Scripture concerning Antichrist, do properly and singularly agree to the Pope of Rome; no man can deny, but that he is properly that Antichrist, whose communion wee ought with all our heart to detest, at least if we desire to be receyued into the communion of Iesus Christ.

But when we say that the Pope is Antichrist, and that Rome is his seate, we doe not meane that all those that haue bene Bishops of Rome since the Apostles times haue bene Antichrists: we would in no case wrong those holie Lights which haue shined bright in it in the primitiue Ages, when this Church was set forth vnto others, as a rare example of holinesse and purity, in doctrine, and manners, and constancie of martyrdome: But this is it wee affirme, that all the Popes of Rome, since the time that Antichrist hath beene reuealed, and begun his kingdome, are this very Antichrist of whom we haue before discoursed: And that Rome is the seate of Antichrist, since the time that it began to warre against the Saints. And if any demand when that time was; we answer, that it was then when Pope *Boniface* the third obtained of the Emperour *Phocas*, a murderer of his Maister, the title of vniuersall Bishop or head of all Churches. But after a singular manner, when the Popes to the end to establish their spirituall tyranny, serued their turnes more furiously with the temporall sword against Kings and Nations.

About the yeare. 605.

About the yeare. 1073.

ons. As aboue all in the time of *Gregory* the ſeuenth, before ſirnamed *Hildebrand*, who filled Chriſtendome with murders, ſeditions, ſackings, and turboyles by thoſe bloudie warres, which hee moued againſt the Emperour *Henry* the fourth. For albeit that the myſtery of iniquity begun to aduance forward in the Apoſtles time, whereof we haue a notable figure in the Harlot *Iezabel* mentioned *Apoc.* 2. neuertheleſſe the ſimplicity of the Paſtours of the Church, and of the faithfull and their zeale, to preſerue the Euangelicall purity, with held (as the Apoſtle ſpeaketh) this man of ſinne, from ſpewing out his poyſon openly: beſides the puiſſance of the Romane Empire which was then in fulleſt vigour, ſuffered him not to lift vp himſelfe in that arrogant power, which hee hath phantaſied to himſelfe ſince that time. But when this ſimplicity Euangelicall began to decline, both in the hearts of the Paſtours, and in the Church in generall: and on the other ſide, the Romane Empire beganne to be weakned by the inuaſion of the *Gothes* and other Nations, which coaſted vpon it on euery part; then this ſonne of perdition began by litle and litle to eſtabliſh his power euen in the ſight, and vnder the noſe of the Emperours: In ſuch ſort notwithſtanding, that this was not done without oppoſition and reſiſtance, and particularly in reſpect of the Biſhop of *Conſtantinople*, who in the time of *Gregory* the firſt, aſſumed to himſelfe the title of vniuerſall Patriarch, and a primacy ouer all other Churches: which practiſe was afterwards defeated and ſtifled by the Emperour *Phocas*. But howſoeuer the Popes for this effect and purpoſe often abuſed the ſpirituall ſword, yet they tooke not vp the temporall ſword vntill *Gregory* the ſeuenth, who (as an Author of that time ſpeaketh) was the firſt that girt himſelfe with a warlike ſword againſt the Emperour, and gaue thereof an example to other Popes. So that we affirme and auouch, that ſince the time of *Gregory* the firſt, the Pope is hee to whom the definition of Antichriſt agreeth: but whoſe dominion and cruelty hath beene more manifeſted to the world, ſince *Gregory* the ſeuenth. And now behold our reaſons.

Apolog. of the league, publiſht *An. 1586.*

The Pope is a singular man,

That calleth himselfe Christs vicar.

1. First, hee is a man that by a continued order and succession, reigneth ouer many people, nations, and languages.

2. He vaunteth himselfe of the title of a Christian, yea hee calleth himselfe the Vicar of Iesus Christ: he reteyneth the sacred Bible, and those that at this day shew themselues as the principall instruments of his kingdome, ambitiously take to themselues the title of the society of Iesus; but in very deed, he is wholly contrary to Christ and his doctrine. To Christ: for he robbeth him of his principall Offices, as of the head of the Church, the Prince of Pastours, the Soueraigne High-Preist: an office which cannot bee attributed to any, saue to him that liueth for euer, yet he arrogateth it to himselfe, not forbearing the very name of the husband and spouse of the Church, though it be so, that the names which are giuen vnto Christ to signify the strait vnion & coniunction betwixt him and the Church, as those of the head and spouse are incommunicable. For what creature is there, which without blasphemy can assume to it selfe in respect of the Church that which is the property of a head, to wit, to reigne ouer the body, to gouerne it, and to giue sense, motion, and life to euery member thereof? If amongst men any man should name himselfe the husband of a woman, whom hee knew to be coupled to another husband by lawfull mariage, should he not giue to the true husband of that woman matter of iealousie, and iust cause to reuenge by all meanes such a lawlesse attempt? And dare any mortall man, in this sacred mystery of the coniunction of the heauenly spouse Iesus Christ with his Church, open his mouth in blasphemy to parragon himselfe with Christ, in calling himselfe with him the Churches Spouse, without considering that a crime of that nature must needs be abhominable before God and the Saints? Sure the Apostle would not haue vs ioyned to any other husband, saue to him who by his infinite loue giuing himselfe to death for vs, is risen againe, to the end that wee might beare fruite vnto God, and for this cause he thus speaketh to the *Corinthians*. *I am iealous of you with a godly iealousie: for I haue appropriated you to one onely husband, that I might present you*

Heb. 7. 23. 24.

Bel. de sum Pontif. lib.

Rom. 7. 4.

2. Cor. 11. 2.

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as a chast virgin vnto Christ. As for other Titles which are referred to the Ministery, by the which Christ worketh effectually by his Ministers, as are the titles of a Pastour, or Doctor, they may well be communicated vnto others: but yet this cannot be either Soueraignely or Vniuersally ouer the Church. But as *S. Cyprian* hath well said, *It is but one Bishopricke, whereof a Portion is solidly assigned to euery Bishop.*

Cyprian de simplic. prælat.

As touching Doctrine, hee vtterly ouerturneth that; for not to speake of those ancient Hereticall Popes, *Liberius* an Arrian, *Honorius* a Monothelite, *Anastasius* a Nestorian; or of others that haue erred in the principall Articles of Christian Religion, as *Iohn* 22. thinking amisse of the soules immortality: the bare and onely comparing of the doctrine of Christ and his Apostles, with that which is at this day receiued in the Papacy, shall determine this matter.

But destroieth his Doctrine.

For first, as touching the Scripture, Iesus Christ declareth, that the Commandement of God is made of no effect by the traditions of men, and that God abhorreth that is offered vnto him, *Mat.* 15. 6. 7. 8. On the contrary, the Pope teacheth that traditions ought to be embraced with equal affection of piety, as the word of God, and the holy Scripture.

Concil Trid. Sess. 4.

Saint Paul calleth the *Gospell the power of God to all that beleeue, Rom.* 1. 16. and sayth, *That the whole Scripture is diuinely inspired, and is profitable to teach, conuince, correct, and instruct according to righteousnesse, that the man of God may be perfected and fully instructed to euery good worke. 2. Tim.* 3. 16. 17. But the Pope teacheth, that the Scripture is imperfect, ambiguous, a leaden rule, a nose of waxe, obscure, the booke of Hereticks, the cause of errours: read the Treatise of Cardinall *Peron* touching Traditions, or of the vnsufficiency of the Scripture: and *Bellarmine De verbo Dei*; and *Charron in his three verities*, with others.

As concerning sinne, the Scripture teacheth vs that Originall sinne is a vicious habit, cleauing so close to our Nature, that it cannot bee vtterly destroyed, no not in the Regenerate, so long as wee liue in this world. From whence proceedeth

ceedeth that complaint of the Apostle: *That he was led captiue to the law of sinne which was in his members*; in such sort, that he crieth out by way of complaint, *O wretched man that I am, who shall deliuer mee from the body of this death?* But the Pope teacheth, that the guists of Nature remained sound and entire in man after his fall, and that Originall sinne is nothing but a priuation of that iustice which ought to bee in Nature. In breefe, that this sinne is wholly washed away by Baptisme, in such sort that there remaineth not any thing in the Regenerate which may properly be called sinne. *Concil. Trid. Sess. 5. and all the Scholasticall Doctours.*

Concil. Trid. sess. 5.

The Apostle affirmeth in expresse wordes, that concupiscence is sinne, because the Law sayth, *Thou shalt not couet.* The Law I say, that pronounceth euery one accursed, *That continueth not in all things* that are written in it to doe them. But the Pope denounceth *Anathema* to him that shall call Concupiscence properly sinne in the Regenerate. *Concil. Trid. Sess. 5.*

Rom. 7. 7.

Deut. 27, 26.

The Scripture saith absolutely, *That the wages of sinne is death*, Rom. 6. 23. and that he that saileth in one point *of the Law is guilty of the whole*. Iam 2. 10. But the Pope denieth that death is the wages of all sinne: but declareth, that there are veniall sinnes as well as mortall.

Touching Freewill: the Scripture teacheth vs, *That the very wisedome of the flesh is enmity against God.* Rom. 8. 7. and, *That the Naturall man perceiueth not the things that are of the spirit of God.* 1 Cor. 2. 14. and, *That all the imaginations of mans heart, are nothing but euill continually.* Gen. 6. 5. *So that in our flesh dwelleth no good.* Rom. 7. 18. But the Pope quite contrary teacheth, that there remaineth in man after his fall a natiue faculty to cooperate with God by Freewill, for the disposing of himselfe to the great Iustification. *Concil. Trid. Sess. 6. and all their Doctours.*

Touching Iustification, wherein consisteth the principall foundation of our saluation; there is no whit lesse repugnance: For first, the Scripture maketh the efficient cause of our Iustification and Saluation to be God alone, according

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to the good pleasure of his Will, his Mercy, and Eternall purpose in Iesus Christ, 2 *Tim.* 1.9. *Ephes.* 1 5, and 2.4,5. But directly contrary the Pope saith, that there that is in man a certaine preparation vnto Iustice, by the which hee disposeth himselfe to his Iustification by the naturall strength of his Freewill, so that hee is able to merit of God, *Ex congruo*, of congruity, as they speake. Secondly, the Scripture propoundeth vnto vs for the materiall cause and foundation of our Iustification, the onely obedience of our Lord Iesus Christ, *Rom.* 4.16. and Christ himselfe is called our Righteousnesse, *Ier.* 23.6. 1 *Cor* 1.30. and we are said to bee made the righteousnesse of God in him, 2 *Cor.* 5.21. But the Pope maketh the materiall cause of our Iustification to be the soule of man wherein righteousnesse is inherent, as in it proper subiect and seat, whereunto they referre the dispositions of Freewill; by the which (they say) a man doth acquire the guift of Iustification. Thirdly, the Scripture teacheth that the formall cause of our Iustification is the free imputation of the righteousnesse and satisfaction of Christ, which wee apprehend by Faith, and by that meanes are reconciled vnto God. *Rom.* 4. 24,25. & 5.10. whence it commeth, that the Scripture so often affirmeth that we are iustified by Faith, *Rom.* 3.24.25. & that not onely in respect of the beginning of our Iustification, but also of the consummation and finishing thereof, which is eternall life and saluation. *Rom.* 1.16.17. But the Pope in opposition to the Spirit of God, denounceth *Anathema* against whomsoeuer shall say, that wee are iustified by Faith alone, or that wee are iustified or formally made iust by the Iustice of Christ, by which hee hath merited for vs. So that hee placeth the formall cause of our Iustification in an inherent quality in our selues, and in our owne Iustice.

The Scripture teacheth, that the saluation of all Beleeuers in our Lord Iesus Christ is certaine and assured. *Rom.* 8.37. 38. euen to that, that he which doubteth, can obtaine nothing of God. *Iam.* 1.6. On the contrary, the Pope denounceth *Anathema* against him that shall say, that wee ought to beleeue without doubting that his sinnes are forgiuen, and calleth

Concil. Trid. sess. 6. c. 6. 7. Bel. de Iustif. lib. 1. Biel. in sentent. &c.

Concil. Trid. sess. 6. c. 7. Bel. de Iustif. lib. 1. cap. 2.

Concil. Trid. sess. 6. can. 9. 10 & cap. 7. Bel. de Iustif. lib. 2. c. cap. 2.

Concil. Trid. sess. 6. c. 9 & can. 13.

leth this confidence of the remiſſion of our ſinnes vaine, and farre from piety.

The holy Scripture witneſſeth, that it is impoſſible to fulfill the Law, and conſequently that we ought not to hope for ſaluation, or righteouſneſſe, by the obedience which we render vnto the Law. *Rom.* 8,3. *Gal.* 2,16. *Act.* 15,10. But the Pope denounceth *Anathema* againſt him, that ſhall affirme that a man cannot perfectly keepe the Law of God. Yea more, he not onely teacheth that a man may performe the Law, but alſo doe ſomething more then the Law requireth. Whence ſpring their workes of Supererogation, and their treaſures of Indulgences mentioned in the Councell of *Trent*. And whereas they deny, that that great worke of Supererogation, which the Sonne of God added by his death to the actiue obedience which hee rendred to God for vs to the Law, is imputed vnto vs for righteouſneſſe: yet he dareth notwithſtanding affirme, that the workes of Supererogation of the Saints are imputed vnto vs, by his Iubilees and indulgences: and by this meanes robbing Chriſt of his Glory, he giueth it to his Idols.

Concil Trid ſeſſ. 6. cap. 11. & Can. 18.

Concil Trid ſeſſ. 21. cap. 9.

Saint *Paul* placeth amongſt the doctrines of deuils, the prohibition of marriage, and the commandement to abſtaine from meates. 1 *Tim.* 4,1,2,3. and calleth the abſtinence from meates and the diſtinction of dayes, *Shadowes, Rudiments of the world, and Doctrines of men. Col.* 2,16,17,20,22. In all which things a power of meriting with God, is placed by the Pope.

The Scripture ſaith that marriage is Honourable amongſt all men, *And the bed vndefiled, but that Whoremongers and Adulterers God will iudge. Heb.* 13,4. But the doctrine of the Pope s, that it is better for a Prieſt to be a Whoremaſter, then to bee married. Yea, ſome of them is not aſhamed to ſay, that the vſe *of married women ought to be common, aſwell as of the ayre and of the Sunne.*

Lignic. Eckius. Bild de monach lib 2. cap. 30.

Canſ. 12. 91.

In ſumme, it would bee a ſubiect of no ſmall Treatiſe, ſuch as we intend this ſhall be, but of a great volume, to rehearſe at length al doctrines of the Papacy, touching Images, fained-Gods,

Gods, Indulgences, Purgatory, and a number such like things, which are directly contradictory to the word of God.

He is accompanied with the efficacy of Sathan.

3. Now if any desire, to vnderstand how Sathan hath bestirred himselfe and wrought in the establishing of the Papall kingdome, let him read that which is written by Cardinall *Benno*, concerning those Popes which reigned after *Siluester* the second: or if he will, *Platina* the Popes Secretary: and he shall soone see how many Popes gaue themselues to the deuil, that they might obtaine this dignity of a worldly Prince; that I may not stuffe this Treatise with a recital of their wretched liues.

Hath his seate at Rome.

4. That the Pope hath his seate at Rome, there is none so ignorant that knoweth not: for albeit it hath beene sometimes transferred to another part, as to *Auignon*: neuertheless this happened but seldome, and that out of order. And that Rome for the compasse of many ages, doth in manners answere vnto that *Babylon* which is figured in the Apocalipse. I make all them Iudges, that haue either read the writings of *Petrarch*, and *Bocace*, with the Satyrs of *Arioſto* and others, or haue with their owne eyes beheld the debauchements, and delights of the Popes Court. Witnesse he, who speaking of Rome biddeth it adiew in this Distick,

Roma vale, vidi, satis est vidisse, reuertar,
Cum leno, meretrix scurra, cynedus ero.

O Rome farewell, I haue thee seene, & that's enough for me:
I will returne, when bawd, whore, knaue, buggerer I meane (to bee.

Glos. 1. de Elect. in. 6. c. fundament.

Yea not so much as the Author of the glosse vpon the Decretalls but speaketh of it in as plaine termes. *Rome* (sayth he) *founded by theeues, retaineth yet the seedes of her beginning. For it was called Roma, as if one should say, Rodens manus, gnawing hands:* whereupon he citeth this verse which out of Latine looseth it grace.

Roma *manus rodit, quos rodere non valet, odit.*

Rome gnaweth hands, and those she cannot gnaw,
With hatred she pursues, and keepes in aw.

Hath both a spirituall and a temporall power.

5. The Pope challengeth to himselfe a double power, one Spirituall, another Temporall; which to be so, Pope *Boniface* laboureth to proue after a most impudent manner. *In this Power* (saith hee) *there are two Swords, the Spirituall and the Temporall, which wee are taught by the words of the Gospell: for where the Apostle said, behold two Swords heere; that is to say, in the Church, our Saviour Christ doth not answere them thus, These are too many, but, It is enough. And certainly he that denyeth the Temporall sword to bee in the power of* S. Peter, *doth not well consider the wordes of our Saviour, when hee saith, Put vp thy Sword into thy sheath.* In breefe, the Pope doth so openly lay claime to the Monarchy of both powers, Spirituall, and Temporall, that the Author of the Bookes intituled, *The gouernment of Princes*, which are amongst the Workes of *Thomas Aquinas*, calleth the Pope both King and Preist, *As our Lord and Saviour Iesus Christ.* And *Bellarmine* who in this point is so modest that he minceth the Popes temporall Soueraignity to *Indirectly:* yet affirmeth that hee hath power to change Kingdomes, by taking them from one, and giuing them to another. And whereas the ancient Christians did not put in practise this power, in despoſing *Nero* and *Diocleſian* persecuters, *Iulian* the Apostate, *Valens* the Arrian, and such like, it was (saith hee) *because they had not in their hands sufficient Temporall forces, though they wanted not the right to doe it.* Farre from the modesty of *Gregory* surnamed the Great, who speaking of the *Lumbards* that were *Arrians* said, *If I that am their seruant would haue intermedled with the death of the* Lumbardes, *at this day the Nation of the* Lumbardes *had had neither King, nor Duke, nor Count: but because I feare God, I feare also to meddle with the death of any man.* And of *S. Ambroſe*, who in *encounter to the barbarous* Gothes saith: *My teares are my weapons: such are the defences of Prieſts, otherwise I may not, I cannot reſiſt.* In fine, as this *Boniface* the eight was

Extra de Maior. et obed. c. vnã Sanctam.

Thom. de regni Princip. lib. 3. cap. 10.

Bel. de Pontif. lib. 5. cap. 6. et 7.

Gregor. epiſt. lib. 7. ep. 1.

Ambro. in orat. cont. Auxent.

was not sparing of words to authorize his vsurpation, so hee was no lesse audacious, to represent the same in ceremonies and deeds. For it is recorded, how in that great Iubile, which he celebrated in the yeare 1300. he sets forth himselfe the first day in his Pontificall habite, giuing his benediction to the people: and the next day, came forth adorned with a crowne, and the Imperiall vestiments, causing a naked sword to bee carried before him. Breefly, to this vsurped power, appertaineth that pretended donation of *Constantine* so often brought vpon the stage by the Popes: the which *Laurentius Valla* a Senatour of *Rome* so plainly conuinceth of falsity. And an *Italian* Poet sendeth to the country of the Moone together with the almes which are made for the dead: and *Roulands* wit, answerable to that Elogie which the Scribe that wrote the originall copy now kept in the Vaticane Library, in letters of gold, added thereunto in his barbarous gibbridge.

Laurent. Valla de falsocredita et ementita Constant. donat.

Aricst. Cant. 34.

Quam fabulam longi temporis mendacia finxit,
A fable which an old aged lye hath forged.

6. The Pope also sitteth in the Church: for he braggeth of nothing more then of his seat and chaire: neither is his maner of gouernment designed ordinarily by any other word then by *sitting*: insomuch, that when they count the yeares of their Popes, they say he sate so long in the Apostles seat. In breefe, they fight and contend for nothing so much as for the pretended chaire or seate of Saint *Peter*, directly contrary to the manner of speaking vsed in holy Scripture, whereby the ministers and seruants of God, yea the Angels themselues, are sayd *stare*, to stand, and wayte before God, as seruants before their master to receiue his commandements, and not to be set as they raigned and commanded. Thus the Pope sits in the Church, and that he sits as if hee were God, appeareth by his vsurpation of the name, the power, and workes of God: from the name of God, which he sayth was giuen him by *Constantine* the Emperour, hee concludeth that he cannot be

Carrieth himselfe in the Church as if he were God.

Dist. 96. cap. satis. euidenter.

De Elect. cap. fundam in sexto.

be iudged by any power; *because God cannot bee iudged by men.* And so also the glosse speaketh, *that the Pope is not man*, but calleth him *admirable*, which is the title of the Son of God: *The Pope, Papa* (saith it) *is called admirable, from the interiection Pape*, which signifieth admiration, *and indeed hee is admirable, for he holdeth the place of God vpon earth: which made the English Poet in his late poesie to say,*

Esay. 9. *In proem Clem.*

——— Tu maxime rerum
Nec deus es, nec homo, quasi neuter es inter vtrumq;.
O thou that art the greatest of all things create,
Art neither God nor man, but twixt both situate.

Extr. ne sede vacante, C. si fratrum.

As touching power, he himselfe sayeth: *That God hath committed vnto him the rights of the heauenly and earthly Empire*: In the Councell of *Laterane* he suffereth himselfe to be titled, *the Lyon of the tribe of Iuda, the roote of Dauid, the Sauiour, &c*: and in the 16 Session of that Councell, hee permitted that sentence, which is proper to the Son of God, to be attributed vnto him: *All power is giuen vnto me, both in heauen and in earth.* The glosse saith, *that he can make any thing of nothing*: It calleth him, *Dominum deum nostrum papam, our Lord God the Pope.* Hee assumeth to himselfe the power to giue authority to the word of God: *The old and the new Testament* (saith hé) *ought to bee receiued, not because they are in the volume of Canonicall writings, but because the holy Pope Innocent, seemeth to haue decreed that they should be receiued.* It is strange to see what sport hee maketh with the holy Scripture, for the establishing of his earthly Soueraignty. *God* (saith he) *hath made two great lights in the firmament of heauen, the greater to rule the day, and the lesser to rule the night: both great, yet one greater then the other: God therefore for the firmament of heauen, that is, for the vniuersall Church, hath made two great lights: that is to say, hath ordayned two dignities, the authority Pontificall, and the power Royall: but that which beareth rule ouer the day, that is in spirituall things, is by farre the greatest: and that which ruleth ouer car-*

De conces. preb C. prosuisti.

Gloss. sub. fin. Extr. cum inter, Dist. 19. C. Romanorum.

C. solita de maiorit et obed.

carnall things, the lesse: Insomuch that we may acknowledge as much differencebe twixt Popes and Kings, as there is betwixt the Sunne and the Moone: Where the glosse addeth, that according to *Ptolomy* the Sun exceedeth the Moone in greatnesse, seuen thousand seuen hundred forty foure times. So that it is no wonder, if Pope *Alexander* durst set his foote vpon the Emperours necke, lying prostrate on the ground, vttering withall this verse of the 91. *Psalme*, *Thou shalt walke vpon the Basilisk and the Aspe, and the Lyon and the Dragon shalt thou tread vpon*; seeing he debaseth them so low vnder his Holinesse. Thus we read in the booke of ceremonies, *That the Pope on the night of Christs nativity, blesseth a sword, and then giueth it to some Prince, in signe of the infinite power giuen to himselfe*, according to that sentence of the Gospell, *All power is giuen vnto me both in heauen and earth, and hee shall reigne from sea to sea, and from the floods to the worlds end.* Further, besides all this, the Pope by Canonization maketh Saints at his pleasure, as the Romane Senate vsed in former times to make Gods. And that which is aboue all, albeit it be God onely that throneth and dethroneth Kings, as affirmeth the Prophet *Daniel*, and reigneth ouer the kingdomes of men, and bestoweth them on whom he pleaseth, and that it belongeth to him onely to write with his finger, *Mene, Mene, Tekel, Vpharsin*, as he that only doth calculate kingdomes, and weigh them in the ballance, and dispose of them: neuertheless, the Pope arrogateth this power and authority to himselfe, to depose Emperours and Kings, to change Kingdomes and States, and to bestow them where he list: as is not onely apparant by the challenge made by himselfe in his decrees, but also by the manifold examples recited by Cardinall *Bellarmine* at large hereof. So that it is most probable that the Legate that came not long since into *France*, to induce that forme of practise into that kingdome, which was practised vpon the kingdome of *Nauarre*, was assisted by him, and had taken place, if God (who is the protectour of Kings and kingdomes against all vniust powers) had not turned aside this blow by his mighty hand. Now we

Lib. 1. Ceremon. Pontif. C. 7.

Dan. 5, 25.

Bel. de sum. Pontif. lib. 5. C. 3.

say further, that the Pope exerciseth his tyranny in the Church of God: for albeit that the Papacy be neither the true Church, nor a sound member of the same: neuertheless there was once a true Church in that place where the Pope hath now established his seate, and as yet to this day the name remaineth, and certaine traces and footsteps thereof, aswell by the Sacrament of Baptisme, which God hath still preserued therein, as by the holy Scriptures which are there receiued, and by the pure doctrine of the Trinity still professed and maintained by them.

Worketh lying miracles.

7. Concerning miracles, we may find an infinite number registred in the liues of their Popes: but such I dare say, that a man may easily know in what shop they were forged. Thus wee read, that the Sepulcher of Pope *Siluester* the second (who was promoted to the Popedome by diabolical Arts, and dyed at the same time that was defined vnto him by the diuell) giueth certaine signes of the death of other Popes, either by a clattering of bones heard in the graue, or by some sweate and moysture which it casteth forth. *Gregory* the seuenth, formerly called *Hildebrand*, cast the Sacrament of the Lords body into the fire, that hee might haue thereby some diuine answere or signe against the Emperour *Henry* the fourth. The same *Hildebrand* (saith Cardinall *Benno*) *when he listed would shake his sleeues, and thereout cause to issue sparkes of fire*; and by these, and such like miracles, as by certaine markes of his sanctity, abused the eyes of the simple people. And when as the diuell could not openly persecute Christ by the *Pagans*, hee laboured fraudulently to subuert the name of Christ by this false Monke, vnder the habite and appearance of Religion. *Bennet* the ninth, giuing himselfe to the sacrifices of diuels in woods and forrests, made women to runne after him, and to bee inamored of him by his Magicall Arts. *Gregory* the sixt, as *Platina* reporteth, being sicke of that sickneſſe whereof hee dyed, called to him the Cardinals, and reproued them for that, in I know what enuy they found fault with those things which hee had holily and iustly done: And to the end (saith he) that you may know after

Benno Cardin. in vita Hildebrandi.

Benno, Ibid.

Platina in vita Gregor. 6.

after I am dead, whether I haue done well or euill, set my body within a Church, the doores fast lockt, and if the doores open of themselues by the onely will of God, iudge me worthy of Christian sepulture; but if it happen otherwise, cast my body where you will, as being damned together with my soule. Which request of his, the Cardinals obeying, the Church doores opened of their owne accord, with a great wind, that sodenly arose: and so his body was buried within the Church, not without great admiration & opinion of his holinesse. And yet this *Gregory* the sixt, was one of *Hildebrands* Masters in the Art of Magick, as is recorded by *Benno*. And it was he to whom *Bennet* the ninth had sold the Papacy for ready money: which notwithstanding hee was constrained to quit and giue ouer by *Henry* the fourth: as also two other like pernitious Monsters, *Bennet* the ninth, and *Siluester* the third. But what need I to heape vp together a long Roll of such particular miracles of Popes, seeing all those which we finde in their golden Legends, the Chronicles of *S. Francis*, and the liues of their Saints, were forged by the idle spirits of lazie Monkes, to no other end but to authorize the Pope and his doctrine against the diuine truth of holy Scriptures.

8. The Idolatry of the Pope is no whit lesse palpable then his former qualities; for hee not onely communicateth the worship of God to the Saints, and in a speciall manner to the blessed virgin *Mary*, whom sometimes they make equall to the Sonne of God, by exemption from all sinne, and anone lift her vp aboue her Sonne, when they thus cry vnto her: *Shew thy selfe a Mother, and by the right of motherhood command the Redeemer.* And when they exalt her euen to the throne of the Diuine Maiesty, calling her the *Queene of Heauen, the Queene of Angels*, and say, *that the Heauen, the Earth, the Ayre, and the Sea worships her, and that her power and her mercy are infinite.* But that which is more abhominable, he diuideth the honour of God, with dead bones, with Relicks, and Images; yea, and with men, whose actes giue iust cause to presume, that they are rather tormented in hell, then

Is an Idolater.

Concil. Trid. sess. 25. dec. 2. Ibid sess. 5. art. 5. et sess. 5. can. 25. Maries psalter: imp. at paris. an. 1602: fol. 34, 69, 82, 90, 91, &c.

Concil. Trid. sess. 25. dec. 2.

then glorified in heauen: or with Idols that neuer were, and consequently are by their owne definition true and absolute Idols. For what shall we say of *S. George* whom the Church of Rome inuocateth and adoreth amongst the holy Martyrs? of whom notwithstanding *S. Athanasius* witnesseth, that he was a wicked man and an Arrian Heretick, who being sent for by the Emperour *Constantius*, by force of armes seazed vpon the Bishopricke of *Alexandria*: who afterwards being put to death by the Pagans in the time of *Iulian* the Apostate, and his body burnt, and ashes scattered in the winde, not for the confession of the name of Christ, but for the outrage and violence which he had committed in his charge, as writeth *Epiphanius*; neuertheless was by some held for a Martyr, and the History of his Martyrdome committed to writing by his hereticall followers, as both Pope *Gelasius*, and after him *Baronius* acknowledge: which last saith, that all the story of the actes of this *George*, was nothing else but a Fable and inuention of the *Arrians*. And yet this is that *George*, the iron of whose Lance is vaunted of to bee kept amongst the adored Relicks at Rome. What shal we say also of their *S. Katharine*, so famous amongst the Virgins of the Romane Kalender; so that they place her next in ranke to the Virgin *Mary*: whose legend notwithstanding, is no better then a pure Fable? For where did we euer read of a King *Costus* that raigned at *Alexandria*, whose daughter they make her to be, or of an Emperour *Maxentius* in that Country, by whose iudgement they say, shee was put to death? I know well that they thinke to escape this blame of Idolatrie by answering, that they reserue onely vnto God the worship of *Latria*, and affoord vnto Creatures that onely of *Dulia*. But this is a vaine and deceitfull starting hole: for they ascribe this worship of *Latria* which is proper onely vnto God, not onely to the Sacrament of the *Eucharist*; the which in a more then Pagan superstition they carry about in their Processions to be adored as God, and cause it to march before the Pope, as the *Persians* carried fire, which they held for God, before their Kings: But also to the Crosse of Christ,

Athan. Apolog. 1: de fuga sua.

Epiphan. haref. 76.

Gelas. C: sancta Rom: Dist. 15. Baron. in martyrolog. Roman.

Oserius conc. de Sanct. Cathar. Legend. Aurea.

Concil. Trid. sess. 13. cap. 5.

Christ, and this Image thereof, whether in Wood, or in Stone, or in any other matter: *Directing their speech and prayer vnto it as to himselfe that was*, as sayth their *Thomas*: according as may be heard and seene in that Hymne which they vsually sing vnto it: *O crux, aue spes vnica, hoc passionis tempore, auge pijs iustitiam, reisq; dona veniam.*

Thom. 3 m. p. 3. q. 25. art. 4. et Caiet. Ibid.

All hayle, O crosse, our only hope in this our time of passion,
Encrease good men with righteousnes, to sinners grant remission.

This is as the Idolaters persons reproued by the Prophet *Ieremy* vsed to doe; *To say to a peece of wood, Thou art my Father, and to a stone, Thou hast begotten me.*

Ier. 2. 27.

9. The ambition of the Pope maketh it selfe sufficiently knowne by the excessiue honours which hee requireth of Emperours and Kings: if wee will beleeue the Canon *Constantinus*. The great Emperour *Constantine* holding the bridle of Pope *Siluesters* Horse, serued him as his Lackey or Footboy. *Platina* writeth, that *Pepin* one of the Kings of France hauing kissed the feet of Pope *Steuen* the second, performed the same office vnto him, which *Constantine* had done before to *Siluester*. In the booke of the Papall Ceremonies it is ordayned, that all men of what degree or dignity soeuer, when they come before the presence of the Pope, doe three times bend their knees before him, with distance of place obserued for each curtesie, and kisse his feete: and that Kings and Emperours hold his stirrop, when he either mounteth or lighteth from his horse, & lead his Horse by the bridle. And if he must leaue his Horse, then that the Princes and Emperours carry him on their shoulders; and that they hold the Bason when hee washeth before meate, and bring in the first Messe to his Table. In breefe, he sheweth no reuerence to any of what quality or dignity soeuer he be: onely hee lifteth himselfe vp a little to kisse the Emperour. So great is his pride, that when the Emperour *Frederick* presented himselfe to hold the stirrop of Pope *Adrian* the fourth, and, mistaking his office, held one for another; the Pope was so

He is ambitious.

D. ſt. 96. C. Constantinus.

Platin. in vita Stephan. 2.

Ceremon. Pontific. lib. 3.

incenſed hereat, that this fault was like to haue coſt the Emperour full deere; although hee excuſed his errour by this, that hee was not as yet ſo well expert in that ſeruice, as in time he might be. A title of this high ambition is to be ſeene in that picture which Pope *Innocent* the ſecond cauſed to be ſet vp in the Temple of *Laterane*, which repreſented the Pope ſitting in his Pontificall Chaire, and the Emperour *Lotharius* kneeling at his feete, and receiuing from him the Emperiall Crowne, with theſe two Latin verſes.

Rex venit ante fores, iurans prius vrbis honores,
Póſt homo fit Papæ, ſumit quo dante coronam.

See the Eccleſiaſt. Hiſtory of Nich. Vignier.

But his ambition will more clearly appeare, by the ceremonies which are obſerued at the Coronation of Emperours, as they are recorded by an Author that liued about the yeare 1300. The manner (ſaith he) how Emperours were conſecrated and crowned, was this: The Pope hauing taken an oath of the Emperour that was to be, vpon the ſtaires of the porch of Saint *Peters* Church, that hee will faithfully defend the Church, and that which belongeth to it, maintaine right Iuſtice, and fully and intirely reſtore all the poſſeſſions of S. *Peters* patrimony, and the Church of *Rome*, if any thing bee taken from it. Then the Emperour and the Empreſſe, are conducted by the Pope into the Church, where during the Maſſe, which is celebrated with great ſolemnity, the Pope annoynteth firſt the Emperour, and then the Empreſſe, with the accuſtomed formall words. Then ſitting in his Pontificall Chaire, hee holdeth the Crowne betwixt his feete, which the Emperour and the Empreſſe bowing downe their heads, lift from his feete: and preſently the Pope ſtriking the crowne with his foote, caſts it on the ground, off from the Emperours head; in ſigne that hee hath power to depoſe them againe if their merits require. And then (in like manner) the Cardinals that ſtand round about, take the Crowne and ſet it with great reuerence vpon their heads. But how ſhould a man better repreſent their ambition, then by the words of their

their owne flatterers? These bee the speeches of a Bishop, a chiefe officer to Pope *Paul* the second. *What should wee thinke* (saith he) *of this Soueraigne Bishop, that possesseth the place of the true God on earth, who is lifted vp to the fulnesse of power, to the throne Apostolick, to the top of all honours? From whom as from their fountaine, issue all riuers, as branches from a tree: who is not onely established for humane Principality, but also for Diuine: not onely for command ouer mortall creatures, and men; but also ouer the Angels: not onely to iudge the liuing, but also the dead: not onely in earth, but also in heauen: not onely to rule ouer Christians, but also Infidels. And to make short; who is ordained and eleuated by the Soueraigne God, in his place, to the same Dignity, Iurisdiction, Vniuersall power, and Soueraigne principality, ouer all the whole world: of whom it is written in* Iob, *that before him tremble those that beare vp the world, and that the Kings of the earth, and the Tyrants thereof are no better then a laughing stock in his presence: and that he imbraceth all power, and as the Scripture speaketh, Hee is alone and there is no second. And againe, of him it is written, Thou art alone and there is none with thee: and againe, Mighty aboue all the mighties of the world: to whom (as witnesseth the Prophet) appertaineth Iustice, Power, and Empire: and whom* Dauid *signified, when hee said, To him is giuen power, and the kingdome, and all people and tongues shall serue him.* Thus this man enhancing the Popes dignitie by one degree after another, at last proueth by *Varro, Cicero, Aristotle, S. Dionisius, and S. Ierome, that all order of things would perish, if there were not such a soueraigne High-Priest*, whom hee not onely preferreth before stammering *Moses* (so impudently hee termeth him) and before *Aaron*, but before Iesus Christ himselfe, whom hee robbeth of this prerogatiue, to offer vp himselfe in sacrifice for our sinnes, and attributeth it to his Papall Idoll.

Rodoricus, Zamorent epiſcop. Caſtellan. et Refer en. p. 1. Paul. 2 in ſpecul vit. human. L. 2. C. 1.

10. Concerning his Cruelty. Who can recount without horrour, the sauage cruelty which Popes haue exercised one towards another? Pope *Stephen* the sixt, in a more then *Neronian* fury, hauing caused the body of Pope *Formosus* to

Is full of cruelty.

Platina in vita Stephan. 6.

bee drawne out of it's Sepulcher, and to bee deuested of the Pontificall ornaments, commanded it to be burned amongst the Laicks, hauing first caused the two fingers of the right hand to bee cut off, which are vsed principally in the consecrating of Priests, that they might bee throwne into Tiber. Bnt Pope *Sergius* the third, desirous to carry the prize of cruelty in this very subiect, caused the same body of *Formosus*, to bee drawne againe out of it's graue, eight yeares after his death: and cutting off his head, as if hee had bene aliue, commanded his body to be cast into Tiber, as vnworthy of buriall. Six Popes died of poyson within the space of 13. yeares, by the practice of *Hildebrand*, afterwards Pope, by the name of *Gregory* the seuenth: So that vntill he himselfe was aduanced to the Popedome, all in a ranke were poysoned, by his familiar friend *Brazutus*, as saith *Benno*. This is the same *Hildebrand*, that would haue murdered the Emperour *Henry* the fourth, in S. *Maries* Church in Mount *Auentine*, if God had not defeated the blow by the death of him, whom hee vsed as the instrument of his villany. By whose example Pope *Sixtus Quintus* learned in our time to plead in fauour & commendation of the Assasinates of Kings, as is manifest by that Oration which he made in the Consistory of Cardinals, in praise of *Iames Clement* the murderer of *Henry* the third King of *France*: whose act, with a mouth full of blasphemies, he dareth compare with the worke of our Redemption. It is not vnknowne also, how poore *Celestine* was handled by *Boniface* the eight, when by his cunning practice he was deposed from his Papacy. In briefe, there would be no end, if I should set forth all the murders, assasines, and bloody warres, caused and raised vp by Papall Schismes. And what sorts of cruelties (I pray you) haue they not made knowne to the world, then when they banded themselues against the Emperours, either for the defence, or encrease of their Tyrannicall power? What mischiefes haue they not procured, when they armed the West against the East, vnder pretence of recouering the Holy-Land? What butcheries did they execute vpon those who were called

Benno in vita Gregor. 7.

Ser. Six Quint. de Henrici 3. morte. habit. 11 Sept. an. 1589. in Antisixto.

Waldenses,

Waldenſes, by their Croyſadoes? And if we will draw neerer to our owne times, haue wee not ſeene all the Riuers of this Kingdome, ſtayned with the blood of thoſe that made profeſſion of the truth of the Goſpell, ſhed by the inſtigation and ſolicitation of the Popes? Principally ſince the ſending of that braue ſword by Pope *Paul* the fourth, to King *Henry* the ſecond, which was as it were an ominous preſage of the fury of Gods wrath which he meant to powre down, aſwell vpon the King and his Linage, as vpon the whole Kingdome. As in very deed, ſince that time, there hath nothing bene ſeene but miſeries, calamities, ciuil and forreyne warrs, famines, maladies, and other ſcourges of Gods diuine Iuſtice, that haue followed and doe ſtill follow, one in the necke of another euery day. If any ſay, that all Popes haue not bene thus tranſported with cruelty, blood, and butchery; I confeſſe aſmuch: But yet, as he is no leſſe cruell that poyſoneth with Sugar, then he that poyſoneth with Gall: ſo neither are they leſſe cruell that hale poore ſoules to eternall perdition by a counterfeite ſhew of ſweetneſſe, then they that throw them headlong thereinto by force and violence. Yea, rather they are more dangerous, that comming in ſheeps clothing, inſinuate themſelues more eaſily into mens mindes, then they that openly ſhewing themſelues to bee wolues, make men ſuſpitious of them by their behauiours.

An. 1556.

11. The examples of the impurities of Popes, are regiſtred by all thoſe that haue written their liues & geſts. It is not vnknowne, how they permit publick whoredome, and draw at *Rome* a great reuenue from the Stewes. What neede we to ſpeake of this, when as that infamous kind of impurity which is againſt nature, and inceſtuous copulations, ceaſe not to reigne and rage amongſt them? *Nicholas* of *Bebrach* borne in the Citty of *Erphord*, hath certified the world by publick writing, that being at *Rome* in the time of Pope *Martine* the fourth, (whom the Popes flatterers notwithſtanding number amongſt the moſt holy of the ranke) hee was ſolicited by him, to yeeld himſelfe to ſerue him as his *Ganimede* in his pleaſures. *Iohn* the 13 was depoſed from his

Full of impurity.

Luitprandus.

Platina.

his Papacy by a Synode of Bishops assembled by the authority of the Emperour *Otho*, for being a murderer, a Church-robber, a periured, and incestuous person, and guilty of Whoredome, Idolatrie, and Inuocation of diuels. And in the end this monster (so *Platina* calleth him) being surprized in the act of Adultery, was killed by the womans husband whom hee abused. Pope *Alexander* the sixt, abused his owne daughter *Lucretia*, and had concurring with him in this incest, his two sonnes: It was this *Lucrece* vpon whose Tombe a certaine Poet writ this notorious Epitaph,

Guicciardine.

Conditur hoc tumulo Lucretia nomine, sed re
Thais, Alexandri filia sponsa, nurus.

In summe, that I may not heap vp together too many of their Villanies, that which was spoken of one of the Popes, agreeth to the most of them.

Eius auaritiæ totus non sufficit orbis:
Eius luxuriæ meretrix non sufficit omnis.

Mathew Paris, of Innocent the fourth

12. Now, after that many Kings and Princes had complained of the excessiue tyranny, insatiable auarice, and damnable debauchments of Popes, as *Henry* the fourth, that reproched *Gregory* the seuenth, *To teach without the Doctrine of Christ, and to speake without the truth of Christ: and as Antichrist to be exalted in his owne heart, and to say, I am God, and am set in the chaire of God, to be a murderer of bodies and soules*: And the Emperour *Frederick* the second, who in one of his Epistles directed to all the Prelates of Christendome, calleth *Gregory* the ninth, *the Father of discord and desolation, the great Dragon that seduceth the world, Antichrist, a second Balaam, the Angell rising out of the bottomlesse pit, hauing viols full of bitternesse, to hurt the Sea and the earth*: And that the *Waldenses* had scattered the true religion, in *France*, *Germany*, *Italy*, and other places: teaching amongst other points, that the Church of *Rome*, was the whore of the

Reuealed in these last times.

Lib. de vnitat. eccles. conserv.

Pet. de Vineis lib. 1 epist. 31.

Apocalypse,

Apocalypse, *Babylon* mother of fornications, and that the Pope was the head of these errours: And after that, also many good men, too much affected to the errours of their times, and dazled with the brightnesse of the Papacy, were notwithstanding constrayned to cry out against the Court of *Rome*, and to paint forth in liuely colours the abhominations thereof: as S. *Bernard*, *Peter Belsensis* Archbishop of *Roan*, the passages of which Authors, are elsewhere to bee seene at large: And *Arnulphus* Archbishop of *Lyons*, who for this cause was put to death at *Rome* vnder Pope *Honorius* the second: I say, after all these, many there arose that passed a great deale further; for *Michael Cesenas* generall Priour of the Gray-Friers, in the time of *Iohn* the 21. or 22. wrote directly against the Pope, and called him Antichrist, and the Church of *Rome*, with her Prelates, the whore of *Babylon* made drunke with the blood of the Saints: said that there were two Churches, one of the wicked which is flourishing, where the Pope reigneth; the other afflicted, which is of the faithfull. About this time, or litle after, liued the renowned *Italian* Poet *Dante*, who in his 19. Sonnet of Hell, saith (speaking of Pope *Nicholas* the third) that it was hee, of whom the Euangelist S. *Iohn* intendeth to speake, vnder the name of the Whore which sitteth vpon many waters, with whom the Kings of the earth committed fornication. The same Poet in his sixt Sonnet of Purgatory, maketh this complaint, That *Rome* had once the shining torch of two Suns, which made the most ignorant better to vnderstand, both the things of this world, and of God: But that now the one hath banished the other, the sword being ioyned to the Pastorall staffe, so that they cannot well goe together, the one not standing in awe of the other. If any beleeue not this (saith he) let him iudge the tree by the fruite, and he will confesse, that since the Church of *Rome* confounded in her selfe the two powers, she is growne to all wickednesse, and destroyeth with herselfe the Commonwealth of Christians. About the yeare 1381. *Mathew Paris* borne in *Bohemia*, composed a large Volume concerning Antichrist, wherein he laboureth to

Ex. Relat. Iacobi de Riberia.

Bernard ser. 3 in Cant.

Pet. Belsens. epist. 25.

Platina in vita Honor. 2.

An. 1225.

Vide Iacob. de Milnia lib. de aduent. Antichristi. 1321.

to proue, that he was already in the world, and that the Pope was he: adding amongst other reasons this one, because according to his ordinances, men worshipped the Saints as Sauiours, and their Images and relickes in stead of Iesus Christ. A Chanon of the Citty of *Prage* in *Bohemia*, called *Militius*, a Doctor of Theologie, preached in the time of Pope *Gregory* the eleuenth, that Antichrist was already in the world, and that he reigned visibly in the person of the Pope, Cardinals, Bishops, Monkes, and other Ecclesiasticall persons, who not teaching the truth, by their ambition and negligence, made the Church desolate, filling it with temporall riches, and despoyling it of spirituall. Insomuch, as hauing gained to himselfe many Auditors and Disciples, the bruite hereof came to the eares of Pope *Gregory*, who excõmunicated him. About this very time, *Wicleffe* began in *England* to preach the pure doctrine of the Gospell, against the traditions of the Church of *Rome*, not sparing it in his writings any more then the rest had done. This man was followed by many others, as by name, by *Iohn Pourney* an Englishman, who writ a Commentary vpon the Apocalipse, where he calleth *Rome* the diuels Brothel-house, & the Church of *Rome* the Whore of *Babylon*. Then came *Iohn Husse* after the yeare 1400. who greatly promoted this doctrine, and lost his life together with *Ierome* of *Prage* for the confession thereof, at the Councill of *Constance*. This was about that time when Pope *Iohn* 23. hauing caused the Croysado to bee published for the maintenance of warre intended against *Ladislaus* King of *Naples*: when it came to be diuulged at *Prage*, certaine of the people cryed out with a loud voyce, that the Pope was Antichrist, who ordained a Croysadoe against Christians: which persons were presently clapt vp in prison, but the people arising in Armes, demanded them to be deliuered and set free, and when they were appeased by the Councill, with promise of assurance of their liues, and so returning to their houses, the prisoners were secretly put to death. But their death was discouered by the blood that ranne vnder the prison doore: whereupon, the people running againe together, tooke

Aeneas Silvius Histor. Bohem. cap. 35.

tooke away their bodies by violence, and wrapping them in linnen clothes, carried them through all the Churches in the Citty, crying: *These are the Saints that haue deliuered their bodies to death, for the testament of God.* Also about this time *Manfrede* of *Verselles* a *Iacobin* preached publickly, that Antichrist was in the world. Hereof *Iames* of *Misny* wrote a booke, as did also *Thedorick Vrias* an *Augustine* Frier. *Peter Clarke* an Englishman maintained publickly the same doctrine, for which cause being chased out of *England*, he retired into *Bohemia*, where he composed a booke against the Synagogue of Antichrist, and in the end was burned for the same, *An.* 1433. Yea euen diuerse of those that firmely adhered to the Church of *Rome*, yet in those times were constrayned to reproue an infinite number of errours and abuses that raged in that Church: as *Peter* of *Ally*, or of *Alliaco*, Cardinall of *Cambray*: *Gerson*, *Clemangis*, and others that liued about that Age: Insomuch as the foresaid *Clemangis* is bold thus to speake vnto her: *What thinkest thou of the Prophecy which is in the Apocalyps? dost thou not beleeue at least that it is directed against thee in some part? Thou hast not so lost thy shame together with thy vnderstanding, that thou wilt deny it: Regard it therefore, and read the damnation of the great Whore that sitteth vpon many waters: and therein behold thy goodly deeds.* And a litle after: *It is long since thy monstrous pride, not being able to vphold it selfe, began to fall, though slowly and by little and little: and hath not thy ruine beene perceiued by many? But at this day it tumbleth headlong to destruction, like a swift torrent towards the Sea.* *Laurentius Valla* a Romane, declaimeth in his time most bitterly against the Pope after this manner: *That hee practised in the commonwealth not only that which Verres & Cateline, or any other notorious theefe durst not: but also made trafficke of things Ecclesiasticall, & of the holy Spirit: such as Simon Magus would haue detested.* About the yeare 1440. *Roger Ouley* Priest was strangled with certaine others in the prisons of *London*, and the Dutchesse of Glocester banished for the doctrine of *Huffe*. A Prouinciall Frier of the order of the

Histor. Eccles. Nichol. Vignier.

Fasciculi rerum expetendarum.

Clemang. tract. de ruina et reparat. eccles.

Laurent. Valla declar. de emendita Constantini donatione.

Balæus Centuries.

Nicho' de Cusa in sum.

Balaus. et fox. ex dictionario theologico Tho. Gacoigny. & ex Leelando.

Mendicants preached in the yeare, 1454. that the Church of Rome was that Whore mentioned in the *Apocalyps. Reynold Peacock* Bishop of Chichester in England, defended both by word and writing the doctrine of *Wiclefe*, and for the same by the rest of the Bishops, declared an Hereticke. *Baptista Mantuan*, in the yeare 1464. wrote his Eclogues, wherein he painteth out in most liuely and elegant colours, the corruptions of the Pope, Prelates, and Court of Rome: as may witnesse these verses amongst many other.

——Petriq; domus polluta fluente,
Mactescit luxa (nulla hic arcana reuelo,
Non ignota loquor, liceat vulgata referre:
Sic vrbes populiq; ferunt, ea fama per omnem
Iam vetus Europam) mores extirpat honestos:
Sanctus ager scurris, venerabilis ara cynædis
Seruit, honoranda diuûm Ganimedibus æde;
Quid miramur opes recidiuaq; surgere tecta?
Thuris odroati globulos, et cinnama vendit
Mollis Arabs, Tiriq; vestes: venalia nobis
Templa, sacerdotes, altari, sacra, corona,
Ignis, thura preces, cœlum est venale, Deusq;.

In Englisn thus.

Saint Peters house defiled with filthy lust
(I speake not secret, nor things vnknowne tell,
But such as *Europes* people needs know must)
Doth languish sore, and Vertues all expell:
The sacred field with Ruffians is replete,
And holy Altars are with knaues beset:
The Temples to the holy Saints deuoted,
Doe serue as Stewes for vncleane *Ganimedes*.
Yet rich they are: no wonder to be noted,
For Arabs druggs, and Tyrus silkes out-spreads,
By sale whereof they purchase riches store,
But Romish wares are farre in number more.
Heere Temple, Altars, Priests, are to be sold,
With Incense, Prayers, Heauen, and God, for gold.

In

In the yeare, 1498. *Ierome Sauanarola* a Iacobin at Florence, was burned by the solicitation of Pope *Alexander* the sixt, for calling the Pope Antichrist, and condemning his excommunications. Vpon the Iubilee of which Pope, which fell on the yeare 1500. were made these verses.

Sollicitus cœlum, Romanus et astra sacerdos,
Per scelus et cædes, ad Stigia pandit iter.
The Romane Priest, of heauen that promise made
To others: is himselfe to hell conuayde.

The *Waldenses*, though they were persecuted on euery side, yet by th ir publicke writings, and particularly by that confession of their Faith which they presented vnto Princes, the forme whereof we haue in that which they addressed vnto *Vladislaus* King of Bohemia, *An.* 1508. declared what iust cause they had to separate from the Church of Rome: and how farre they were from those errours, which their aduersaries wrongfully charged them withall.

So that King *Lewis* the twelfth, vnderstanding by report the demeanours of those of *Merindoll and Labriers*, against whom certaine Cardinals and Prelates desired to incite him: swore that they were more honest then himselfe, or the rest of his people. And presently after, the King by the consent of the Prelates of his Realme caused a Councell at *Lions* to be called against Pope *Iulius*, and money to bee stamped, which should bee currant through the whole kingdome, bearing this inscription on the one side, *Lud. D. G. Rex Franco. Dux Mediolani*: and on the other side, *Perdam Babylonem*: that is, *Lewis the twelfth, by the grace of God, King of France, Duke of Millaine. I will destroy Babylon.* At the last, in the yeare 1517. vnder Pope *Leo* the tenth, followed the preaching of Indulgences, for full remission of sinnes, and deliuerance out of Purgatory, and obtaining of the kingdome of heauen, by all those that should giue a certaine summe of money for the purchase of the said Indulgences, what crimes soeuer they had committed. Which gaue occasion to

Charles de Moulin lib. de Monarch. Franc.

Arnoulp de feron. in continuat Paul. Æmilij.

Nichol Vignier histo Eccles. ist.

Martin Luther a Doctour of Diuinity, and of the order of the *Augustine* Friars to oppose himselfe against so shameleſſe a Merchandize, and to demonstrate by the word of God, that the Pope is very Antichriſt. Wherein he was followed afterwards by a great number of learned men, whom God vſed in this laſt Age as Inſtruments to reforme the Church aſwell in *Germany*, *England*, *Scotland*, *Denmarke*, as in *France* and other Countries. In whoſe ſteps all they ought to tread, whom God hath called to the gouernment of his Church, to reueale more and more the Sonne of perdition, and to diſcouer his filthineſſe, if they will not be reputed Cowards in the defence of the truth, and traytors vnto Chriſt.

And laſtly ſhall be deſtroyed by the glorious comming of Chriſt Ieſus.

13. There remaineth then no more, but that poſſeſſing our ſoules in patience, and perſeuering conſtantly in the profeſſion of this truth, what perſecution ſoeuer Antichriſt may raiſe vp againſt vs for the ſame, we expect in the end that hee ſhalbe vtterly aboliſhed, by the brightneſſe of the comming of our Lord Ieſus, who aſſureth vs, that he will come quickly. Yea come Lord Ieſus.

The

The Third Treatise.

Containing a Refutation of the opinions of the Romish Doctours, touching Antichrist.

HItherto I haue sufficiently discouered by Diuine testimonies, what kinde of person Antichrist ought to be, and by so plaine demonstrations, proued who it is in the world that is to be acknowledged to be he, that no man can choose but vnderstand and comprehend the same. Neuertheless, seeing this Antichrist wanteth not his defenders and vpholders, that labour by all meanes to heale his wound, and hinder the fall threatned against him by the Spirit of God: therefore to the end that in this controuersie no scruple may remaine, I will with as great breuity as the purpose of this writing will permit, resolue whatsoeuer either the Iesuits or any other shall produce to the contrary. Now all that they say touching Antichrist, may in few words bee reduced within the compasse of this Definition, the particulars whereof shal be refuted in the same order, as hath bene obserued in the two former parts. They say therefore that Antichrist shalbe one onely singular man, *who is not yet come: but shall arise out of the tribe of Dan, and be circumcised, and receiued of the Iewes for their Messias, and shall reigne in Ierusalem three yeares and an halfe, and fight against many Nations, and at length attempting to mount vp into heauen shalbe slaine by Christ, on the Mount of Olines.* Now out of this Definition arise these seuen questions to be discussed. First, whether Antichrist must be one singular person. Secondly, whether hee be come or no. Thirdly, of what Nation Antichrist shall be borne, and what Religion he shalbe of. Fourthly, of his seate. Fiftly, of his durance. Sixtly, of his battailes. And seuenthly, of

Bel. de sum. Pont. lib. 3.

Perer. lib. 5. in Dan.

Remond lib. de Antichrist.

of his end and destruction.

1. *Question.*

Whether Antichrist be one singular person or no.

When the Romish Doctours say that Antichrist shalbe one singular person, they doe not meane as we doe, that hee is one onely person at one time, which varieth and changeth by succession and subrogation: but that he shallbe one person alone, that shall continue but a certaine time, and shall haue no successour. The which *Bellarmine* laboureth to proue by fiue passages of Scripture.

Bel. de sum. Pont. l. 3. c. 2.

1 *Obiection.*

The first passage is in the first Chapter of the Gospell by S. *Ioha. v. 43. I am come in my Fathers name, and ye receiue me not, if another shall come in his owne name, him you will receiue.* Now this text (saith he) is to bee vnderstood onely of Antichrist, as witnesse, *S. Chrysostome. S. Ambrose, S. Augustine*, and others.

Answere.

Our Sauiour Christ doth not speake heere of Antichrist alone, but of all those that shall come in their owne name, and not in his: that is, not being called of of him, albeit they shroud themselues vnder his name. As when he saith in another place, *Take heed that no man deceiue you, for many shall come in my name, saying I am Christ*: that is (saith *Maldonate* the Iesuite) *as if he had said, whosoeuer he be that shall come in his owne name you will receiue him, so is your iudgement depraued: So that it is more fitting that wee interpret it not onely of Antichrist, but also in generall of all false Prophets, which run without sending*: for this was the ordinary fashion of the Iewes, *to receiue them rather then the the true Prophets*. The Fathers also whom they alledge, when they apply this vnto Antichrist, exclude not other false Prophets: but on the contrary, vnder him comprehend all others. *Repl.* I but (say they) Iesus Christ opposeth man to man, and person to person; as therefore, *Christ was but one person*, so also Antichrist shalbe but one person. *Answere.* Christ opposeth heere person to person: but yet a certaine person to an vncertaine, an indi-

Mat. 24. 4.

Maldon. in Ioan. c. 5.

uiduall

uiduall singular, to a common indefinite: for elsewhere hee saith, *many shall come in my name, saying I am Christ. Repl.* But Christ saith, that Antichrist shall bee receiued of the Iewes for their *Messias. Answ.* This is false, our Sauiour saith simply: *If any one come in his owne name, you will receiue him*: but hee doth not say, you will receiue him for your *Messias.* For neither receiued they thus all the false Prophets that came vnto them. *Repl.* But all the false Prophets came in the name of another, but our Sauiour speaketh heere of one that shall come in his owne name; that is to say, shall acknowledge no other God but himselfe. *Answ.* This interpretation is false, *Maldonate* saith farre better, *That our Lord Iesus aduertiseth vs of one and the same thing both heere and Mat. 24. 2. And that there is no contrariety vvhen hee saith there, that they shall come in the name of Christ, and heere that they shall come in their owne name: for there to come in the name of Christ, is falsly to say that he is Christ, and sent of God, though hee be not: and heere to come in his owne name, is to come without being sent of God.* And to the end that we may oppose not onely a Iesuite to a Iesuite, but also a Iesuite Cardinall, to a Cardinall Iesuite, *Tolet* thus interpreteth this passage: *Hee* (saith hee) *shall come in his owne name, that shall haue in truth no Diuine vertue: but shall malitiously faine himselfe to be sent of God, as the Sonne of God. Like as the false Prophets came in their owne name, because they were not truly sent of God. And this is that which hee now saith, if any one come in his owne name, that is to say, not being truly sent of God, nor hauing the power of God: but faigning himselfe such by his owne malice.* In breefe, as *Maldonate* saith very well: *where a sentence may bee vnderstood generally, we must not restraine it to one particular, least wee set limits and boundes to the holy Spirit by which Iesus Christ spake.*

Maldon. in Ioh. 5. 43.

Tolet. in Ioh. cap. 5.

Maldon. in Mat. 25. 5.

2. *Obiection.*

In the second Chapter of the second Epistle to the *Thessalonians*, the Apostle speaketh of Antichrist as of one singular person, for he vseth the definitiue or demonstratiue Article

ticle when hee speaketh of him: ὁ ἀνθρωπος τῆς ἁμαρτίας, ὁ υἱος τῆς ἀπωλείας. *The man of sinne: the sonne of perdition.* For according to *Epiphanius* his rule, the Greeke Articles restraine the signification of names, otherwise common, to one certaine and particular thing.

Answere.

We agree to all this: for Antichrist shalbe alwaies one singular person, one in number, one in seate, and one in power; as is to be seene in a Monarchy, or rather tyranny. But this one person shall vary by succession, albeit this Maxime of *Epiphanius* is not alwaies true, as may be obserued in *Mat.* 12.35. *Luke.*4.4. and many other places, where the Article doth not demonstrate some one particular person.

3. *Obiection.*

When S. *Iohn* speaketh of Antichrist so properly called, he addeth the Article, and yet he addeth it not when he speaketh of Antichrist in common: to signifie that Antichrist properly so called, shalbe one singular person. *As ye haue heard* (saith he) *that Antichrist shall come, euen now are there many Antichrists.* 1. *Iohn.* 2,18.

Answere.

We consent that this Tyrant is alwayes one at one time: but yet hence it doth not follow, that many doe not succeed one another in this seate of Apostacy. And indeed if this Article demonstrate one certaine person and no more, let them point vs out one which hath beene from the age of the Apostles, and must continue to the end of the world. For *S. Iohn* saith: *Euery Spirit that confesseth not Iesus Christ to be come in the flesh is not of God: and this is the Spirit* τῦ ἀντιχρίςυ *of Antichrist, of whom you haue heard said, that hee shall come, and he is now already in the vvorld.* 1. *Iohn* 4.3. Now if this Article τῦ, demonstrateth one certaine person: how many Ages must this Man of sin continue aliue, whom notwithstanding (they fansie) shall endure but three yeares and an halfe?

4. *Obiection.*

In the seuenth, eleuenth, and twelfth Chapters of *Daniel*, Antichrist is not called a Kingdome, but one certaine King, who

who of the ten Kings which he shal finde in the world shal destroy three, and also bring vnder subiection the seuen others. And *Caluine* himselfe confesseth, that *Antiochus* was a figure of Antichrist Whereupon it followeth, that seeing *Antiochus* was one singular person, therefore Antichrist shal be also one singular person.

Answere.

The Prophet *Daniel* doth not onely not call Antichrist a Kingdome, but he also doth not so much as call him a King; for these Texts doe not speake of Antichrist, but of *Antiochus Epiphanes*: as is apparent by the Commentaries and Annotations of *Francis Iunius* vpon *Daniel*, as also by that which is written by *Scaliger* in his sixt booke of the Emendation of times: And if we shall referre allegorically vnto Antichrist that which literally is meant of *Antiochus*, euery one knoweth that no sound argument can bee drawne from Allegories. Howsoeuer it be, the consequence is not necessary, that seeing *Antiochus* the figure of Antichrist was one onely singular person, therefore Antichrist himselfe must be so too. For a figure doth not alwayes in euery part answere to the truth; otherwise our Sauiour Christ should not bee one singular person, seeing hee was figured by many Sacrifices, and Priests in the Old Testament.

5. *Obiection.*

Saint *Iohn* in the thirteenth and seuenteenth Chapter of the *Apocalyps*, speaketh of Antichrist as of a King, that shall come in the time of ten other Kings, and whose reigne is determined by three yeares and an halfe, as in *Daniel*. So that as *Daniel* speaketh of one certaine King, so doth also *S. Iohn* in the *Apocalyps*.

Answere.

This consequence is friuolous; seeing *Daniel* speaketh not at all of Antichrist, as we meane to proue: and besides, doth it follow, that because *S. Iohn* representeth Antichrist as one King, therefore he must needs bee one singular person? The Prophet *Daniel* representeth the Kingdomes of the *Persians*, and *Medes*, and *Babylonians*, by seuerall Beasts,

and yet there is none so blockish as to conclude, that therefore these Kingdomes are no other then singular Persons, or Kings. As touching the three yeares and an halfe, during which they affirme Antichrists kingdome shall endure, wee shall haue fit occasion to speak hereafter, and therefore here passe it ouer in silence.

It remaineth now that I should heere giue satisfaction to some testimonies of the Fathers which they vse to produce for this purpose. But they that haue cast but their eyes neuer so little vpon the writings of the Ancient Fathers, shall find them to haue so, as it were, groped in the darke, about this matter, that it is hard to draw out of them any solid conclusion. For some of them haue thought that *Nero* was the Antichrist, who should rise againe before the end of the world, or at least should bee preserued aliue till then, and be reuealed and reestablished in his kingdome: which opinion was taken from the Author of those verses which goe vnder the name of *Sybills*: as is to bee seene in the fift booke of the *Sybillme* Oracles. Others haue beene of opinion, that he should bee the diuell who should appeare in humaine shape, and faine himselfe to bee borne of a Virgine. Others haue thought that he should be begotten of a woman by the Deuill. *S. Ierome* affirmeth, that he should be a man in whom the Diuell did inhabite corporally. *Papius*, *Iustin Martyr*, *Lactantius*, and others, referre the comming of Antichrist, till after the resurrection of the Saints. For they say that after Sixe Thousand yeares accomplished, all the Saints shall rise againe out of their graues, and that our Lord Iesus shall descend vpon the earth, and reigne with them in great glory and aboundance of all things for the space of a Thousand yeares. *In such sort* (saith *Lactantius*) *that the earth shall then display her fruitefulnesse, and of it owne accord bring forth all aboundance and plenty, that the Rocks and Mountaines shall sweat Honey, the Riuers run with Wine, and the ouer-flowing flouds shed forth Milke.* In breefe, that there shalbe such an Age, *as the Poet's fansied of an Age of Gold*, during the which the Saints should marry and beget Children like to themselues

Sulpit. Seuer. lib 2. histor. sac.

Hippolitus Martyr.

Lactant. lib. 7. cap. 24.

selues in holinesse: But that after the expiration of these Thousand yeares, Sathan should be vnbound and let loose, and raise vp a greeuous persecution against the Elect, by the meanes of Antichrist, and that after that should follow the generall iudgement. This opinion hath found heeretofore such strong Defenders and Abetters, that *S. Ierome* albeit he doth not approue it, yet dares not condemne it: and *S. Augustine* confesseth, that hee had beene sometimes of that minde. In summe, looke how many heads, so many differing opinions shall wee finde, as it commeth ordinarily to passe in matters propheticall and farre remoued. Albeit in the midst of these doubts, the Ancients haue manifested, that by that which they spoke concerning Antichrist, they neuer intended that he should absolutely bee but one singular person: but rather an estate and gouernment, as witnesseth *S. Augustine* when hee saith: *That diuerse doe not thinke that by Antichrist is to be vnderstood the Prince alone: but all his whole body in generall; that is, all the multitude of his adherents together with their Prince. And in another place* (he saith) *that the Whore and the Beast are one, and the same thing; to wit, the whole body of the wicked fighting against the Lambe, and all the true Babylon.* To which agreeth *Rupertus*, when he affirmeth, *That the Beast* (by which he meaneth Antichrist) *and the Dragon are all one, to wit, the Deuil vvith his bod; that is, vvithall the congregation of the wicked.* And Lyra saith, *That the Beast is the vvhole body of the wicked.*

Hieron. in Ieremi. lib. 4.

Aug. de ciuit. D. 1, l. 0. 7.

Idem. Ibid. lib. 20. cap. 19.

Aug. hom. 13. in Apoc.

Ruper. com. in Apoc. l. 8.

Lyra. in Apoc. 17.

So then by this that hath bene said, is vtterly ouerthrown one of their Arguments whereby they labour to proue that the Pope is not Antichrist; namely, because Antichrist must be one singular person, and the Popes haue beene many in number. For we auouch cleane contrary; that seeing Antichrist must be one individual person at one time, but varying by succession, and that the Pope is such a person: therefore there is no let heereby, but that he may be truely Antichrist, forasmuch as this marke fitly agreeth vnto him, together with all the rest, as we haue already proued before.

2. Question.

Whether Antichrist be come, or no.

The Romish Proctours, to the end to make men beleeue that the Pope is not Antichrist, auerre and maintaine that he is not yet come, neither shall come vntill about the end of the world, the precise time whereof cannot bee knowne. For the proofe hereof, they produce six reasons, which *Bellarmine* calleth demonstrations: for say they, the holy Ghost giueth vs six markes or signes of the comming of Antichrist: of which two goe before Antichrist, to wit, the preaching of the Gospell through the whole world, and the destruction of the Romane Empire: two accompany him, namely the preaching of *Enoch* and *Elias*, and an extreme persecution, by the which all the publick seruice of God shall cease: and two shall follow him, to wit, the destruction of Antichrist after three yeares and an halfe, and the worlds end, none of all which markes are as yet arriued, therefore Antichrist is not yet come.

First marke: the preaching of the Gospell through the whole world.

Viegas in Apoc. cap. 13. sect. 17.

Remond cap. 8.

The Scriptures (say they) beare witnesse, *that the Gospell shall be preached through all the world, before the last persecution, which shall be raysed vp by Antichrist*: Mat. 24. 14. *and this Gospell of the kingdome shall bee preached in all the habitable earth, in witnesse to all Nations; and then shall the end come.* Now this Prophecy was not accomplished about the yeare 600. or 700. where some fix the time of Antichrists comming: nor in the time of S. *Bernard*, whither others referre it: nor is yet fulfilled in our time; for euery day new Countries are found out both in the East and West, where there is no signe or token of the preaching of the Gospell. It followeth therefore, that Antichrist is not yet come.

Answere.

It is a false supposition, that the holy Scripture should giue vs for a signe of the comming of Antichrist, that the Gospell should bee preached throughout the whole world; for there is not so much as one word heereof in the holy Scripture.

Scripture. For that speech of our Sauiour Christ alledged out of S. *Mathew*, doth no wayes ayme at any such thing; forasmuch as hee speaketh not of the vniuersall persecution, which shall bee stirred vp against the Christian Church by Antichrist: but of a particular persecution, by the which, the Nation of the *Iewes* should be oppressed, and the Temple destroyed, as it came to passe about fiue and thirty yeares after the death of our Lord Iesus Christ: God in the meane while, hauing before this desolation of the *Iewes*, gathered together his Church out of all Nations of the world by the preaching of the Apostles, as is manifest in the booke of their Acts. And as S. *Paul*, *Rom.* 10. saith, *That their sound was gone out through all the earth:* and *Col.* 1. *That the Gospel was come into all the world.* Now this will easily appeare if we rightly consider the Text of the Gospell: for when the Apostles had shewed vnto our Sauiour Christ the goodly buildings of the Temple, hee saith vnto them: *See you all these things? of a truth I say vnto you, that there shall not bee heere left a stone vpon a stone that shall not be cast downe, Mat.* 24. 2. Whereupon our Sauiour sitting vpon the Mount of *Olives*, his disciples said vnto him, *Tell vs when these things shall come to passe, and what shall be the signe of thy comming, and of the end of the world*: which Question standeth vpon two parts: First, concerning the destruction of the Temple, and secondly of the signes of the comming of the Sonne of God, and of the end of the world. Now our Sauiour answereth distinctly to each part of the question, and that according to the order wherein it was propounded: And so hee handleth the first part touching the destruction of the Temple vnto the 22. verse: and from thence to the end of the Chapter, hee speaketh of the end of the world, which is the second. Now that which the Iesuites here alledge, is the 14. verse, which appertayneth yet to the first question: and therefore when our Sauiour saith, *That after the Gospell shall be preached to all Nations, then the end shall be*; hee vnderstandeth not the worlds end, which is called in this Chapter συντέλεια, the consummation of the world; but the end

of the Temple and Common wealth of the *Iewes*, whereof he had said in the sixt verse, *All those things must come to passe, but the end shall not be yet*, to wit, *the end of Ierusalem*. And thus *Euthymius* following S. *Chrysostome*, and *Theophilact* them both, expound the place. Secondly, admit that by the end should be meant the end of the world, as S. *Ierome* and others haue taken it: yet it will not follow, that the preaching of the Gospell to all the world must go before the comming of Antichrist, as they pretend, but onely before the end of the world. In breefe, if wee should consent to that (which is not true) that this persecution whereof our Sauiour Christ speaketh, should bee the last persecution stirred vp by Antichrist (as they would haue it,) yet would they bee farre from their reckoning: for, that the Gospell be preached throughout the whole world, before Antichrist attempteth his great and last persecution, is one thing: and that this be done before the comming of Antichrist, is another; and yet this is the foundation which they lay: but a false and weake one, God wot. For the Apostles tell vs, that in their time Antichrist was already come, and was in working, but he was not yet reuealed, nor stirred vp this great persecution. Besides all this, when Christ saith, That the Gospell shall bee preached through the whole world, hee speaketh not of all the world, considered simply and vniuersally in it owne latitude, but comparatiuely, in conference with the boundes of *Iudea* and *Israel*; wherein the preaching of the Gospell had bene lockt vp, as it were, vntill his ascension into heauen. Or as *Maldonate* speaketh, this was but an Hyperbolicall manner of speaking, by the whole world, signifying the greatest part of the world. *For at that time* (saith he) *when Ierusalem was destroyed, there was scarce one Region to be found of those that were then discouered, wherein the voice of the Gospell had not sounded.* And that which is more then all this, I say that it is a false pretence of theirs, that there are any quarters or countries of the earth, either in the East or West, wherein no signe of the preaching of the Gospell is to be found. For all those that write of the new-found world, and

1. Iohn. 4. 3. 2. Thess. 2.

Maldon in Mat. 24. 14.

and such Countries as are dayly discouered, doe verify the contrary. For they affirme that in *India* there are many Christians which say that they receiued the Gospell by the Ministery of S. *Thomas*, and these admit Baptisme, and receiue the Lords Supper vnder both kindes, and execrate the doctrine and manners of the Iesuites: In such sort, that in the yeare 1567. as in the Citty of *Cochim*, not farre from *Calecut*, an Armenian Bishop exhorted the Christians that pretended to follow the doctrine of S. *Thomas*, to beware of Popish superstitions: and that one *Melchior Carnerius* a Iesuite, instiling himselfe the Bishop of *Nicea*, opposed against him: the Iesuite had bene oppressed with darts discharged against him by the *Indians*, had he not saued himselfe by flight into the land of *China*, which bordereth vpon *India* on the East, amongst the idolatrous *Pagans*, where hee was miserably buried. Neuertheless, euen here also are occurrent I know some shadowes of ancient Christianisme, expressed by certaine pictures which they retaine. For they haue an Image with three heads, which heads looke towards one another, and in the same three faces of one God, which they say are of one intelligence and will. In like manner, they haue the Image of a Woman, holding a Child in her armes, who they say was a Virgin both before and after her Childbearing. They confesse the immortallity of soules, and beleeue that there are rewards for iust men, and eternall punishments for the wicked after this life.

In *America*, the Religion is wholly *Pagan*: but yet altogether vnlike to that of the Ancient *Gentiles*, and such as giueth probable coniecture, that Christianity hath bene before time there preached. For *Peter Martyr* saith, that towardes *Darien* there are certaine *American* Priests, that Baptize infants of a yeare old, casting the water in crosse vpon their heads, with certaine ceremonies and speeches, which the *Spaniards* vnderstood not. And *Iohn de Lery* doth report of those of *Brasil* that they beleeue the immortality of soules: and that at a certaine time discoursing with them about the true seruice of God, the creation of the world, the fall and reparation

paration of mankind, and such like points of Christian doctrine: when they had heard him attentiuely and with admiration, for the space of two houres, at the last one of the most Ancient of them, thus answered: That they had heard of their Ancestors, that a great while since, there was a certaine man that was bearded and clothed as wee are, which preached vnto vs these things. But when their Fathers would not giue credite vnto him, then another came after him, that gaue them the sword, which they vse as a Symbol of malediction, and that euer since, there hath beene nothing but warres and dissentions amongst them. These are manifest tokens of the publication of the Gospell in those Countries, and of the contempt which they made thereof. All which things may encline vs easily to iudge, that no man can pretend that the Gospell hath not bene preached through the whole world, and consequently that Antichrist is not come, according to this Maxime.

And thus this subtilty of wit, is not a demonstration, but a dreame, too feeble to be opposed to this Diuine truth, that assureth vs that Antichrist was in the world in the Apostles time; and to experience, which so many Ages haue already had of his Tyranny.

The second marke: the totall destruction of the Romane Empire.

Bel. de Rom. Pontif. lib. 3.

Remond. de Antich. cap. 9. Viegas in Apoc. cap. 13. sect. 17.

The second marke and fore-runner of Antichrist, is the totall subuersion of the Romane Empire: *That as Christ came into the world, when this Empire was at the period of his greatnesse: So Antichrist should come, when it should bee vtterly ruined, and at it's lowest ebbe.*

Answere.

It is an idle fancy and imagination, that the ruine of the Romane Empire should precede the comming of Antichrist, seeing that he was already in the world in the time of the Apostles: as the Spirit of God speaking in holy Scripture doth assure vs. Yet let vs heare their grounds vpon which they build this *Chimera*.

The Prophet *Daniel* (say they) in the second Chapter of his

his Prophecy, describeth the succession of the principall kingdomes of the world, to the end thereof, by a Statue whose head of Gold signified the kingdome of the *Assyrians*, brest of Siluer the Empire of the *Persians*, belly of Brasse that of the *Greekes*: and feete of Iron, the last Empire of the *Romanes*: and by the ten toes that are on the feet, are vnderstood ten Kings, which should diuide amongst them all that which this great Empire had possessed. And in the seuenth Chapter, he representeth the same, by the ten hornes which issued out of the head of the fourth Beast, which also was signified by those ten hornes, that is to say, ten Kings spoken of by S. *Iohn* in his *Reuelation*, Chapter 17.

This interpretation of the fourth Beast for the Romane Empire, is repugnant both to the end, euents, and sequele of the Prophets words: who by this Beast vnderstandeth the Kingdome of the *Seleucides*, by the which the *Iewes* had bene grieuously vexed, after the reigne of *Alexander* the Great, as *Iunius* most learnedly hath declared vpon the second and seuenth Chapters of *Daniel*. And it is also certaine, that *Daniels* Prophecy doth not extend to the worlds end, but onely to the comming of Christ in the flesh: whose Kingdome was to be established eternally, as may be gathered out of these words: *And in the time of these Kings, the God of heauen shall raise vp a Kingdome, which shall neuer be dissolued, and this Kingdome shall not be transferred to another people: but it shall break in peeces and consume all these Kingdomes, and shall be established eternally. Insomuch, as thou hast seene that a stone is cut out of a Mountaine without hands.* And this the Iesuite *Pererius* is constrained to avow in expounding these words, *a stone cut out without hands*, albeit otherwise he interprets by this fourth Beast the Romane Empire. Neither is *Bellarmine* himselfe repugnant to this interpretation, when he confesseth, that the Prophet *Daniel* in his seuenth Chapter speaketh literally of *Antiochus Epiphanes*, which is the little horne, that pulled vp the three first hornes of the tenne of the fourth Beast. As touching S. *Iohn*, his words are so farre from proving that which they pretend, that they

R.

Daniel. 2. 44, 45.

Perer. com. in Ioh. lib. 2.

Bel. de Rom. Pont. l. 3. c. 2.

rather ſupply vs with a ſtrong argument for the proofe that Antichriſt is come: Seeing that not onely the Romane Empire hath bene diſmembred into many kingdomes, which are ſubſiſting at this day: But alſo theſe kingdomes haue giuen their power and authority to the Beaſt, and ſubmitted themſelues to the Pope, who aſſumeth to himſelfe the power to change and diſpoſſeſſe them at his pleaſure. If any deſire to ſee the enumeration of theſe ten Kings, which receiued their power at the ſame time with the Beaſt, he ſhall finde them particularly deſigned in their writings, who haue at this time commented vpon the *Reuelation*.

2. Ob. You know (ſaith the Apoſtle) ſpeaking of Antichriſt, *What it is that withholdeth him, that he may be reuealed in due time, for already this myſtery of iniquity is on foot, onely he that holdeth let him hold* ἕως ἐκ μέσου γένηται, *donec é medio fiat, that is, vntill he be taken out of the way: and then ſhall this wicked one be reuealed.* This paſſage is by moſt of the Ancient both Greek and Latine Fathers, interpreted of the Romane Empire, and for the ſame cauſe they vſed to pray vnto God in his Church, for the preſeruation of this Empire, becauſe they knew; that when this Empire ſhould be ruined, great calamities were ready prepared, and like to fall vpon the Church.

Reſp. This text doth no wayes proue, that the Romane Empire muſt be vtterly deſtroyed; whatſoeuer the Ancients hath ſaid to the contrary: for we are no more bound to beleeue them in this point, then in that which they affirme touching the kingdome of Chriſt vpon earth, for a thouſand yeares after the reſurrection: nor that this deſtruction muſt forerunne the comming of Antichriſt. On the contrary, it rather makes faith that Antichriſt was in the Apoſtles time. For as touching theſe words, ἕως ἐκ μέσου γένηται, *vntill hee be taken out of the way*, they doe not inforce an entire abolition of the Romane Empire, no more then when the Apoſtle complaineth, that the *Corinthians* had not ſorrowed, to the end that the inceſtuous perſon might be taken out of the way, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν. 1. *Cor.* 5. *verſe* 2. Now he meaneth not that he ſhould

should be put to death, or vtterly destroyed: but onely that he should be cast out of the Church. In like manner, if we take these words: *he which holdeth let him hold, till he be taken out of the way*, to be vnderstood of the Romane Empire, (which notwithstanding all admit not) yet who can let vs from interpreting them thus; *vntill such time that he be taken out of the middest of Rome*? That is to say, vntill the Emperours translating the Imperiall seat to some other place, and quitting Rome, doe by little and little giue place to Antichrist, to establish there his tyranny. For in truth, when the Emperours forsook *Italy*, they opened a wide doore for the Popes dominion: who afterward came to be reuealed by his effects, to be that man of Sinne, spoken of by the Apostle to the *Thessalonians*. And if we will giue any credit to the Oracles of the *Sybils*, the Romane Empire should haue bene destroyed before that time: for they describe the durance thereof, by the number of yeares collected from the numerall letters of the Citty of *Rome* in the Greeke tongue, in these words.

Sibill. Orac. l. 6. 8.

Τρὶς δὶ τρηκοσίων· καὶ τεσσερακοστὰ καὶ ὀκτὼ
Πλεῶσαι λυκάβαντας, ὅταν σοι δ' ὁσμορις ἔξῃ
Μοῖρα, διαζομένη, τὸν ὄνομα πλησσοντα σὸ.

That is in English:

When thrice three hundred, forty yeares and eight
Thou shalt fulfill: then loe the Destinies,
Thy vtter ruine haue decreed streight,
Accomplishing thy name: which thus implies.

For the number of the word *Rome*, is 948. taken in this sort according to the value of the Greeke letters.

ρ ——— = 100
ω ——— 800
μ ——— 40
η ——— 8
948

And in very deed, to speake properly the Romane Empire ended at the death of the Emperour *Decius*, when *Gallus*

lus his succeſſour made it tributary to the *Gothes*, which it neuer was to any Nation before. Now this happened in the yeare 1003. ſince the foundation of *Rome* : which amount by fiue and fifty yeares, onely the terme ſet downe by the *Sybill* : who deſigned this time after this manner, to place the end of the Romane Empire, at the beginning of that of the *Gothes* : by whom the Citty of *Rome* was at laſt taken, ruined, ſackt, and burnt in the 410. yeare of our Lord Ieſus Chriſt, vnder the conduct of *Alaricus* their King, and in the time of *Honorius* the Emperour : which was the true decline of the Weſterne Empire, and the way making to the kingdome of Antichriſt. As alſo plainely appeared ſoone after in the yeare 418. when was held a Councill at *Carthage*, wherein Pope *Zozimus* cauſed to be propounded by his Legats a Canon, which they affirmed to haue bene agreed vpon at the Councill of *Nice* : whereby it was decreed, that the Biſhops of all Prouinces might appeale to *Rome*, and that the Biſhop of *Rome* might either take knowledge of their cauſes himſelfe, or commit them to the deciſion of whom he pleaſed. But this pretended Canon was found counterfeite, after that the originall coppy of that Councill was fetcht of purpoſe from *Conſtantinople*, and looked into : ſo that the Biſhop of *Rome* was diſappointed of his deſire: and it was decreed, that whoſoeuer of the *African* Clergie ſhould appeale beyond the Sea, ſhould be depoſed : as is to be ſeene by the Acts of the Councill, and by the Epiſtles which were written thereof to Pope *Boniface*, and his ſucceſſour *Celeſtine*, which *Celeſtine* had receiued into communion one *Appiarius*, excommunicated by the Church of *Africa*. So that this was the firſt introduction which the Pope made into his ſoueraigne Primacy, vntill ſuch time, that at length his tyranny was fully diſcloſed, and authorized by the Emperour *Phocas*. Albeit otherwiſe we ſee by the 13. Chapter of the *Reuelation*, that both theſe Beaſts, to wit, the Romane Empire, and Antichriſt, ſhould ſubſiſt together. *Seeing that the ſecond Beaſt ſhall exerciſe the power of the firſt in his preſence, and ſhall cauſe the earth, and them that dwell therein,*

Apoc. 13. 12.

to

to worship the first Beast. In summe, the Apostle saith, *that this Sonne of perdition was withheld or kept backe*: he was then extant; for that cannot be withheld which is not. He saith, *that the mystery of iniquity did then worke*; he must then needs be: for what operation can there be, by that which is not? He saith, *that he must be reuealed in his time*: he was then, before he was reuealed. And thus this pretended demonstration vapoureth away into smoke, and cannot hinder, but that this remaineth as an inuincible truth, *that Antichrist is come*, and that it is he whose seate is, where heretofore was the seate of the Romane Empire.

Third marke: the comming of Enoch and Elias.

The third marke which they giue of Antichrists comming, is the returne of *Elias* and *Enoch*, who (say they) must come into the world, to oppose Antichrist, and to preserue the Elect in the faith of Christ, and to conuert the *Iewes*, which fable they labour to vnderprop by these ensuing testimonies of holy Scripture. *Bel. de Rom. Pont. Perer. in Dan. Remond. & Vieg. in Apoc.*

Mal. 4. 5. *Behold I goe to send vnto you Elias the Prophet, before the comming of the great and fearefull day of the Lord: and he shall turne the heart of the Fathers to their Children, and the heart of the Children to their Fathers, least I come and smite the earth, as it were with an Interdict.* 1. Ob.

S. Ierome writing vpon the fourth Chapter of *Malachy*, answereth for vs, that the *Iewes*, and Iudaizing Heretikes, imagined that *Elias* should come, before ἐπιφάνειαν *suum*; that is, the comming of their Messias: Whereupon it was, that this question was propounded to our Sauiour Christ in the Gospell, *Wherefore say the Pharises, that Elias shall come?* To whom he answereth, *Indeed Elias shall come, and if you will beleeue me, he is already come, vnderstanding by Elias Iohn Baptist.* Thus S. *Ierome*. And in truth, our Sauiour *Mat.* 11. 14. saith expressely, *that Iohn Baptist was the Elias that was to come*: And *Mat.* 17. 12. *that Elias was come already, but that the Iewes knew him not.* And to the end that no man should doubt of whom it was he spake: The Resp.

Euangeliſt addeth, that the diſciples perceiued, that he ſpake vnto them of *Iohn Baptiſt*: whereunto alſo aptly accord the words of the Angell to *Zacharias*, *Luke*, 1.17. *That Iohn Baptiſt ſhould goe before the Lord in the ſpirit and power of Elias, to turne the hearts of the Fathers to the Children, and the diſobedient to the wiſedome of the iuſt men, that he might make ready a people prepared for the Lord.* But the Ieſuites guided (as it ſeemeth) by a different ſpirit from our Sauiour Chriſt, in the explication of Prophecies, thus reply.

Repl. 1 It is manifeſt that *Malachy* ſpeaketh of the laſt comming of our Sauiour Chriſt, inſomuch that he calleth it, *The great and terrible day of the Lord*: and after addeth theſe words: *leaſt I come and ſmite the earth with an Interdict*: that is, leaſt comming to iudge the world, I condemne all the Rebellious.

Reſp. It is certaine, that there is a double day of the Lord: one of his firſt comming, by the which he calleth the Elect to ſaluation: the other of his laſt comming, by the which hee gathereth to himſelfe thoſe that are ſaued, and brings them into his kingdome. Neither doe we gainſay, but that both the one and the other, may be vnderſtood in this place: to wit, that the Prophet hauing promiſed the firſt comming of Chriſt, doth threaten them with the laſt, which ſhould not be conuerted by the firſt. But howſoeuer it be, this is certaine; that the ſending of *Elias* is referred by the Prophet, to the firſt comming of Chriſt: and not to the ſecond. 1. Becauſe theſe words here, doe anſwer to them, Chap. 3.1. *Behold I will ſend my Meſſenger, and he ſhall prepare the way before me; and the Lord whom ye ſeeke ſhall ſpeedily enter into his Temple*: which can poſſibly be applyed no otherwiſe then to the firſt comming of Chriſt. 2. Becauſt it is ſaid, *That hee ſhall conuert the hearts of Fathers to their Children, and of Children to their Fathers*: which both the Angell and *Zacharias*, enſpired with the ſpirit of Prophecy, *Luke* 1. referre to his firſt comming: and the matter it ſelfe beareth witneſſe thereunto. 3. In briefe, the ſame is euident by that which the Prophet addeth: *Leaſt I come and ſtrike the earth with anathema.*

anathema: which is asmuch as if he should say, least I be constrained to hasten my second comming, and cause them to feele the rigour of my Iudgement, if they conuert not vnto me by the tryall of my mercy in my first comming. For as touching the word which is translated *fearfull* or *terrible*, it signifieth also honorable, or venerable, as it is translated by *Tremellius*, & *Iunius*. And albeit those words, *fearfull*, or *terrible*, should be retained in the text, yet this hindereth not, but that this place may be well referred to the first comming of our Sauiour Christ. For though this comming, be the desired time and the day of saluation to the Elect; yet it is fearfull and terrible to those that in a blinded fury reiected him: according to that which old *Simeon* said to the blessed Virgine, *Luke.2.34. That he is appointed for the fall and rising againe of many in Israel, and for a signe which shall bee spoken against.* Neither indeed can it be denied, but that this day was terrible to the *Iewes*, aswell in regard of their blinding and hardening, as also by reason of the great calamities which followed their rebellion. For was not their Land truly smitten as it were by *Interdict*, when *Ierusalem* was destroyed, sackt, and burnt, by *Titus* and *Vespasian*, and the whole Common-wealth of the *Iewes* vtterly razed and destroyed? Hence it is, that *Rupertus* expounding this text, saith, *That he dares not certainly define any thing concerning the comming of Elias into the world: forasmuch as many hold, that he must come in his proper person: and others, amongst whom S. Ierome, deny it.*

Repl. 2. When our Sauiour Christ saith: *That Iohn Baptist is Elias that should come, he meaneth that (according to their iudgement) that Iohn Baptist promised by the Prophet Malachy, is Elias; but not litterally, but allegorically, and that the true Elias shall come at the end of the world.*

Resp. This interpretation is so farre from truth, that on the contrary, our Sauiour plainly intendeth, that *Iohn Baptist*, was truly he, according to the letter, that was promised by the Prophet *Malachy*: but that by allegory he was called *Elias*, because he came in the spirit and power of *Elias*, as the

Bel. de Rom. Pont. lib. 3. c. 6.

Remond. cap. 48.

Maldon. in Mat. 12.

Riberus. in Apoc. c. 11. art. 12.

the Angell witnesseth. And doubtlesse this manner of speaking cannot seeme strange to those, that are neuer so little exercised in the reading of the holy Scripture, no more then this promise which God maketh to his people, *Ier* 30. 9. *Strangers shall serue themselues no more of thee, but they shall serue the Lord their God, and Dauid their King, whom I shall raise vp vnto them.* And *Ezech.* 34. 23. *I will raise vp a Shepheard ouer them, euen my seruant Dauid: I will be their God, and my seruant Dauid shall be a Prince among them.* The same promise is repeated, Chap. 37. and in diuerse other places: and yet notwithstanding no man euer thought that *Dauid* was to come in his proper person.

2. Ob.

Ecclesiasticus speaking of *Elias*, Chap. 48. 9. 10. saith thus, *Thou wast taken vp in a whirlewind of fire, and in a Chariot of fiery horses: thou art appointed to pacifie the wrath of the Lord, at the demonstrations of times, to gather the hearts of the Fathers vnto the Children, and to restore the Tribes of Iacob. Enoch* (saith the same Author) *was pleasing to God, therefore was he translated into Paradise, to bring repentance to the generations.* Ecclus. 44. 16.

Resp.

The booke of *Ecclesiasticus* being not of *Canonicall* authority, cannot conuince vs against the authority of Christ, who expressely ouerturneth this interpretation of the Prophet *Malachy*, as *Iansenius* him elfe is constrained to confesse. This comming then of *Elias*, was an aged opinion among the *Iewes*, as may be gathered out of the Dialogues of *Iustine Martyr*, against *Tryphon* the *Iew*: wherein *Tryphon* is bold to say, that he knew not whether the Messias was borne, or no: but admit he were, yet that he could haue no power vntill *Elias* were come, who should annoynt him, and proclaime him to the people. And therefore it is no maruaile, if the Sonne of *Syrac* a *Iew*, were transported with the same beliefe. But it is a great shame that Christians, instructed by the mouth of Christ himselfe, should so lightly entertaine these Iewish dotages, onely disguised with an other colour. As touching the other passage of *Ecclesiasticus*, they alledge it falsly: the words in the Greeke are these:

Ενωχ ηυσέβησε κυρίῳ θεῷ καὶ μετετέθη ὑπόδειγμα μετανοίας τοῖς γενεαῖς. That is word for word: *Enoch pleased the Lord God, and was translated for an example of repentance to the generations.* Now how serues this to proue, that *Enoch* shall come at the end of the world, because he was transported by God, to be an example to men? And if we should retaine these words, *to the end to giue repentance to the Nations*: yet this must be vnderstood, to be done by example onely, and not by his personall comming.

Our Sauiour, *Mat.* 17. 11. saith, *that certainly Elias must come and restore all things.* Now that this is to be vnderstood of *Elias* in his owne person, appeareth (say they) by 3. reasons. First, because *Iohn Baptist* was already come, and had finished his course, and yet neuertheless Christ saith, that *Elias* shall come. Secondly, because the Apostles speake of the same *Elias*, whom they had seene in the Mountaine. And thirdly, because it is said, that he shall restore all things, which neither *Iohn Baptist*, nor any other did. 3. Ob.

This is a wrong interpretation of our Sauiours words: for the sense is this. As our Sauiour Christ had forbidden his Apostles to tell vnto any man, the vision which they had seene in the Mount, vntill such time as hee should bee risen from the dead: they presently receiued an opinion, that Christ should shortly after dye, and rise againe, and then enter into his kingdome. But because this seemed to contradict the order established by God himselfe, according to the Prophecy of *Malachy*, wherein it is foretold, that *Elias* must precede his comming; therefore they propound their doubt to be resolued of him: *wherefore then say the Scribes, that Elias must come first*: to wit, before thou risest againe, and entrest into thy kingdome? Now our Sauiour Christ answereth them, first by concession: *of a truth Elias shall come first, and restore all things:* that is, as *Maldonate* expounds. *It is true that Elias must come: It must be that Elias come: the Scribes teach you this truly and well.* For we must note that our Sauiour Christ doth not say, ἠλίας μέλλει ἔρχεσθαι, *Elias shall come*, to the end that they might expect his comming till Resp.

some other time: But ἠλίας μὲν ἔρχεται, *Elias* commeth, in the present tense. As when *Hered* enquired of the Priests, ποῦ χριστὸς γεννᾶται, where is Christ borne? that is, where should he be borne? And when the *Iewes* said, *we know well from whence this man is, but when Christ shall come, no man knoweth from whence hee is*, ὁπόθεν ἐστὶν, that is, no man must know whence he is. Afterward he vnfoldeth the true meaning of the Prophecy, shewing that it ought not to be vnderstood of the person of *Elias* the *Thisbite*, but of *Iohn Baptist*, whom the *Iewes* knew not to be *Elias*, but had done vnto him what they would; insomuch as they consented to the cruelty of *Hered* exercised towards him: whence hee concludeth, that he himselfe also should be handled in like manner by them, as *Iohn Baptist* had. It doth not therefore follow, that though the Apostles had spoken of that *Elias* whom they saw in the transfiguration of Christ, that his answere to them was of the same: but rather he reuoketh them from their errour, to the true vnderstanding of *Malachies* Prophecy, and declareth, who was the true promised *Elias*, to wit, hee that was already come. As concerning those words, *he shall restore all things*; they are nothing but a Paraphrase of the words of the Prophet *Malachy*, saying: *That he shall turne the hearts of the Fathers to their Children, and of the Children to their Fathers*; which was accomplished in *Iohn Baptist*: for otherwise, it properly appertaines to none but to Christ, to restore all things: as being he, *by whom it pleased the Father to reconcile all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in heauen, and things in earth. Col.* 1.20.

4. Ob. *Bel. de Rom. Pont. l. 3, C. 3.*

Apoc. 11.3. *I will giue power to my two witnesses, that they shall prophecy a thousand, two hundred and threescore dayes, being cleathed in sackcloath.* Which that it is to be vnderstood of *Elias* & *Enoch*, appeareth (say they) by that which *S. Iohn* saith, that they must be slaine by Antichrist, and that their corpes shall lye in the streets of Ierusalem, without sepulture: and after three dayes & an halfe shall rise againe and mount vp into heauen, the which neuer happened yet to any man.

Saint

Saint *Iohn* speaketh not in this place either of *Elias*, or of *Enoch*, or of Ierusalem: so that to proue that hee speaketh of *Enoch* and *Elias*, because they must bee killed by Antichrist, is to proue the question by that which is in question. This then is a prophecy, which must be vnderstood prophetically and spiritually, as saith S. *Ierome*, and not literally, for the number of two. For as demandeth *Rupertus*; *Shall the Lord of the Prophets, and the Author of propheſies haue but two witneſſes? Shall not all the Apoſtles and Martyrs, not to ſpeake of Confeſſors, be his witneſſes? Certainely this ſpeech is great, very graue, and of immeaſurable weight in the mouth of the Almighty: that though many, yea, innumerable witneſſes, yet he pronounceth that there are but two, and contenteth himſelfe with that number which is ſufficient by Law: for the ſacred Law admitteth at leaſt the number of two Witneſſes. And if there be no more it contenteth it ſelfe with ſo few. I will giue then (ſaith hee) to my two Witneſſes, that they ſhall prophecy: Which may be fitly thus vnderſtood; as if hee had ſaid, When thou ſhalt haue meaſured the Temple of God, and the Altar: that is to ſay, when thou ſhalt haue ſtretched forth and ſcattered abroad the limits of the Chriſtian Faith, as it is meete, with thy Reede, that is, with the authority of the Euangelicall ſcripture, I will not ſuffer that there ſhall bee want of Witneſſes, to teſtifie that thou haſt thus written for me. For albeit I haue written, and that truely, that many ſhall be called and few choſen; yet there ſhall neuer be ſo few Elect, neither ſhall charity grow ſo cold by the ouerflowing of iniquity, but that the truth of the Goſpell ſhall finde at the leaſt two Witneſſes.* By all which ſpeeches, as also by the whole current of his diſcourſe, he ſheweth vs that this number must not bee reſtrained to two alone: but that the Spirit of God would giue vs to vnderſtand, that though the fury of Antichriſt laboureth to choake the truth, yet God will neuer ſuffer that there ſhall be wanting ſo many witneſſes as are neceſſary both to confirme the truth, and condemne falſhood. *S. Auguſtine*, and *Beda* vnderſtand by theſe two Witneſſes, *The two Teſtaments, the Old, and the New.* And indeed both their number,

Reſp.

Hieron. ep. ad Marcel. de quinque quæſt. teſta. Rupert. lib. 6. in Apoc.

Aug. hom. 8. in Act. Beda in Apoc.

and their office, and all the circumstances of the text doe not vnfitly accord thereunto. As amongst others *Iohn Napeir* maketh knowne vnto vs in his reuelation of the Secrets of the Reuelation.

5. Ob. *Ribera* the Iesuite in his Commentary vpon the twelue small Prophets, writeth to this opinion of the comming of *Enoch* and *Elias*, the vision of the two Oliue Trees mentioned in the prophecy of *Zachary*, Chap. 4. 3. because in the *Apocalyps* they are called Oliue Trees and Candlesticks. And *Victorinus Martyr*, and others writing vpon the *Apocalyps*, declare that the two Oliue trees in the *Apolcalyps*, are the same that are spoken of in the Prophet *Zachary*.

Resp. We confesse that S. *Iohn* hath relation vnto the words of the Prophet *Zachary*, and consequently that the two Oliue Trees may receiue the same interpretation in both places. But yet withall we affirme, that these two Oliue Trees, *or these two sonnes of the Oyle which stand before the Lord of all the Earth*, as the Angell speaketh, are no other in true sense, then the perpetuall and ordinary instruments, by the which the Lord preserueth to his Church, his Grace, Peace. and Light: to wit, either the two Testaments according to Saint *Augustine*, and venerable *Bede*, that like good Oliue Trees furnish vs continually with spirituall Oyle in our Lampes, to bee ready prepared for the comming of our Brigegroome: or all true Pastors of the Church, who being instructed by these two Testaments stand before the Lord of the whole earth, and conuert men to his obedience by the preaching of the Gospell. As *Ribera* himselfe is in conclusion compelled to expound it in generall of the Preachers of the Gospell in his Tropologie vpon this Text.

6. Ob. Now because the holy Scripture doth so little fauour their imaginations: they borrow the authority of the Fathers to vphold them. All the Fathers (say they) with one common consent teach, that *Elias* and *Enoch* shall come to fight against Antichrist.

Resp. Admit this were so, yet we might answere in one word: that

that as we haue learnt to know Christ by the Scripture, so also doe we learne to know Antichrist. All that is alledged out, or beside Scripture (saith S. *Ierome*) may as easily be reiected, as it is alledged. But yet I say further that it is false, that there is such a consent of the Ancients touching the comming of *Enoch* and *Elias*, as they pretend: for wee haue already heard how S. *Ierome* remitteth this opinion to Iewes and Heretikes: and if at any time he maketh mention thereof, as vpon the seuenteenth Chapter of Saint *Mathew*, it is not in his owne name, but in the name of another.

Lactantius nameth neither Antichrist, nor *Elias*, nor *Enoch*: but onely maketh mention of a certaine great Prophet, which God should send towards the end of the world, that should be put to death by a certaine King borne in *Syria*, who should cause himselfe to be called and adored as God. *Hippolitus Martyr* contents not himselfe to make onely *Enoch* and *Elias* to rise vp against Antichrist, but hee associates vnto them S. *Iohn* the Euangelist, who he supposeth is not dead, but transported into the earthly Paradise, there to abide with *Enoch* and *Elias* vntill the time of Antichrist. *Aretas* writing vpon the last words of the tenth Chapter of the *Apocalyps*: *Thou must prophecy againe to many people, Nations, and tongues*; saith, that many in regard of these words are of opinion, that Saint *Iohn* is still liuing, and shall come towards the end of the world with *Elias* and *Enoch*, and shall with them be put to death by Antichrist. *Pererius* confuteth the conceit of *Victorinus*, who in stead of *Enoch*, putteth in *Ieromy* for a companion to *Elias*: aswell as Abbot *Ioachim* who accompanieth him with *Moses*; as doth also S. *Hilary* according to the report of *Viegas*. *Theodoret* saith, that *Elias* shall preach after Antichrists death. In summe, the difference betwixt the Fathers touching this point, is no lesse, then is at this day amongst the Romish Doctors about the same: for some say, that *Elias* and *Enoch* shall come, which is the most common opinion. But *Maldonate* affirmeth, that S. *Iohn* writeth so euidently in the eleuenth of the *Apocalyps*, that *Elias* and *Moses* shall come.

Lactant. lib. 7. cap. 7.

Perer. in Dan. lib. 15.

Maldon. in Mat. c. 17.

That no man can deny it not onely without rashnesse, but also without impudency: with whom consent in opinion, *Arboreus*, and *Gagneus*, as *Viegas* relateth. *Ambrosius Catharinus* is reprehended by *Pererius*, because he adioyneth to *Enoch* and *Elias*, *Iohn* the Euangelist. In breefe, euery one speaketh heereof according to his owne sense, as it ordinarily falleth out to them that loue rather to grope in the darke, then to walke in the light of the holy Scriptures.

Viegas in Apoc. cap 11.

7. Ob.

Finally, that nothing may be forgotten that seemeth any wayes, though neuer so little, to countenance this dreame, they adde to their precedent allegations, this reason following: *That seeing Enoch and Elias are yet aliue, there can no other reason be giuen thereof, but that they are preserued aliue, to the end, that a little before the consummation of the world, they should beare witnesse of the truth of Christ against Antichrist*: the which *Remondus* amplifieth with patheticall exclamations, on this manner. *For what other counsell* (saith he) *hath the Father of Nature reuersed the order of Nature? Wherefore hath he in these two so abridged the power of death, if not to preserue them aliue for some great enterprise? And what greater enterprise could there be, then to resist the vnsupportable impiety of Antichrist?*

Bel. de Rom. Pont. lib. 3. c. 6. Pirer. in Dan. lib. 9. Remond. de Antich. c. 46.

An idle consequence, *Enoch* and *Elias liue*; *therefore they shall come to fight against Antichrist*. As if God had not other reasons of his wonders, then that which these fellowes imagine in their feeble braine. The Fathers haue searched out other reasons of the transportation of *Enoch* and *Elias*, then his imaginary preseruation to combate with Antichrist. *Tertullian* saith, that they are examples of our future immortality. *Ireneus*, that they are pledges of our rapting vp before our Lord Iesus Christ, and that these bodies wherewith wee are weighed downe in this earthly life, shall not hinder vs from ascending into heauen. But not to seeke other reasons, it sufficeth vs that God hath assumed them to himselfe after this manner, for the publicke edification of the Church, and the making their preaching fruitfull: for it is not vnknown how the world in the time of *Enoch* was corrupted and degenerated

Tertul. de Resurrect. carn. Ireneus lib. 5. cap. 5.

generated from it ancient purity into all manner of impiety; which *Enoch* did most exactly reproue by his prophecy, as appeareth by the Epistle of S. *Iude*. God therefore by this extraordinary rauishment of his person, would as it were by a publicke seale, confirme and approue the doctrine of his seruant: to the end, to moue men to repentance, and to yeeld obedience to his preaching. Whence it is that *Ecclesiasticus*, whom they alledge, saith, that *Enoch* was transported for *an example of Repentance to the generations*: that is to say, to men not of the latter Age of the world. Albeit this example profiteth vs also, by beholding the excellent fruite of his faith, as it is set downe. *Heb.* 11.5. but vnto men of his owne age: for if he had beene taken out of the world after the manner of other men, they would not haue thought that he had beene pleasing vnto God, and sent from him. But when God stretched forth, (as I may so say) the armes of heauen to snatch him vp to himselfe, doubtlesse the most blockish that liued, could not but be astonished at so strange a Miracle. We affirme the same concerning *Elias*. In breefe, to thinke that *Enoch* and *Elias* were preserued aliue to come againe to dye in the time of Antichrist, is repugnant both to holy Scripture, and to reason. To holy Scripture, for it absolutely pronounceth, *That Enoch was taken away that hee might not see death*, *Heb.* 11.5. And to reason: because by this transportation they were changed, and this change is an entire exemption from the power of death, as witnesseth the Apostle, 1. *Cor.* 15.52.53. 1. *Thes.* 4.17.

4. *Marke.*

The great persecution of Antichrist.

Ordinarily (saith *Remondus*) *The last euills are the extreamest: they that are in a Feuer, feele the last fit most violent. This poore Church which lyeth sicke, consumed in flesh and beauty, by reason of the violent fits which it endureth; is not yet in it Crisis*: (these are his owne words.) *The last fit which it shall haue, shall exceede all the rest before: the rigour of the cold shall be more sharpe, and the fiercenesse of the heate more violent and burning, and the thicke beating of the pulse*

Remond. lib. de Antich. cap. 43.

New words fit for new Doctrine.

pulse redoubled. In the end he concludeth, *That there shall be a greater persecution then euer was in the Church.* With whom are consenting all the others, that write of Antichrist. For Antichrist in such sort (say they) *that there shall not bee any more any publicke seruice or ceremonies of Religion, or Sacrifices: none of which wee see arriued in our time; therefore Antichrist is not yet come.*

Bel. de Rom. Pont. l. 3. c. 7. Perer. in Dan. lib. 15. Vieg. in Apoc. 13. sect: 17.

Answere.

Leauing to Physitians to iudge whether the Aphorisme of *Remondus* be Hypocraticall: we simply deny, both that Antichrist must abolish all publicke seruice and ceremonies of Religion, and also that he hath not already abolished the true seruice of God, so farre forth as is fore-propheeied of him. For seeing that he must sit in the Temple of God, and haue two hornes like vnto the Lambe: how can it bee, that hee should abolish all the ceremonies and seruice of God? He shall indeed Interdict, and hath already long agoe interdicted as much as in him lay, the true seruice of God, and the holy Ceremonies instituted by Christ. Witnesse, that in the holy Supper, he hath cut off the Cup against the expresse commandement of our Sauiour, *Drinke yee all of this.* And in stead of the Sacrament which was instituted by Christ, for the confirmation of our Faith by the commemoration of his death: hath deuised a sacrifice not onely for the quicke and the dead, but that which is most abominable; for the diseases of Men, of Horses, of Hogs, to auert tempests, and stormes in the ayre, and infertilitie of the earth, and in breefe, for all other necessities of this life. But let vs see, how they proue that Antichrists persecution shall be the most greeuous that euer was, and that hee shall abolish the whole seruice of God.

Math. 24. 21. it is said, *That there shall be great persecution, such as hath not beene the like since the beginning of the world, vntill this time, nor yet shall be.* Which words (saith *Remondus*) are referred by all the Fathers of the Church to the time of this persecution: and the abomination whereof the Euangelist speaketh, shall be the same Antichrist, as saith *Tertullian.*

1. Ob.

We

We haue already heeretofore declared, that our Sauiour Christs purpose in this place, is not to speake of Antichrist, or of the end of the world. And in truth, if this persecution whereof he heere speaketh, were immediatly followed with the end of the world; to what purpose should he say: *That there hath not beene the like affliction since the beginning of the world, nor shall bee?* For if the worlds end must follow immediately after Antichrists destruction, it is so farre, that there should be any such like affliction afterwards, that there can be no affliction at all, of what sort soeuer. As for the abomination of desolation, it can no more then the other, be referred vnto Antichrist for the reasons fore specified. *Maldonats* interpretation is much more agreeable to this passage, to wit, that the abomination of desolation, is nothing else but the abhominable and horrible desolation of the Citty of *Ierusalem*: as is also expounded by S. *Luke* in these words: *When you shall see Ierusalem environed with armies, know that then the desolation is neere at hand, Luke.* 21.20. To signify that the desolation foretold by the Prophet *Daniel* should then truly be fulfilled: after the which, they should not expect any more restauration of the Citty, as it had bene after other precedent de olations,

Resp.

Apoc. 20.28. it is said, that at that time Sathan shall bee let loose, and consequently (saith S. *Augustine*) this persecution of Antichrist shall bee so much more greeuous, then all that went before, because the cruelty of Sathan being vnbound, is greater then when he was bound. Now we haue had no experience of any such cruelty, since the yeare sixe hundred or a thousand of our Sauiour Christ. For what is that persecution, which they affirme to haue beene exercised against such as haue withdrawne themselues from the obedience of the Pope, in comparison of the persecutions of *Nero, Domitian, Decius, Diocletian*? Seeing that *Damasus* writeth in the life of *Marcellus*, that in one month vnder the Emperour *Diocletian* were slaine seuenteene thousand Christians? And *Eusebius*, that the prisons were so stuffed with Martyrs, that there was no roome for Malefactors.

2. Ob.

Bel. de Rom. Pont. l. 3. c. 7. Aug. de ciuit. lib. 20. c. 8. & 9.

Resp. It is true, that we read in the Apocalyps, *that the Dragon should be bound a thousand yeares, and at the end thereof be let loose.* But it also true, that whether we take the beginning of these thousand yeares from the birth of our Saviour Christ with *Aretas*, and S. *Augustine*: or from the destruction of *Ierusalem*, with others: or whether we referre it to the time of the Emperour *Constantine*, about the 300. yeare of Christ, when God began to giue peace and refreshment to his Church, after the former persecutions: alwayes these thousand yeares of Sathans imprisonment shall be accomplished, and this grieuous persecution of Antichrist shall beginne, either in the time of *Gregory* the seuenth, about the yeare 1073. or of *Boniface* the eight, towards the yeare 1300. For since that time, what hath bene seene but horrible butcherries and most cruell persecutions against the Saints of God? And to say that these persecutions are not to be compared to those of *Nero, Domitian, Decius, Diocletian* is most true: for those were onely corporall persecutions, but these both spirituall and corporall: those were executed by fits and distinct distances of time, and continued not, but for the space of certaine moneths and yeares: but these endured many Ages together. Those tooke away certaine thousands of Martyrs: but these, innumerable multitudes. And to the purpose, *Damasus* numbreth vp seuenteene thousand Christians, that were slaine in one month vnder *Diocletian*. And *Bellarmine* reckoneth amongst the valiant acts of the Church of *Rome*, that an hundred thousand of the *Albigenses* were slaine in one day, vnder Pope *Innocent* the third. Not to represent here the execrable Massacres executed for the cause of Religion, in *France* and the Low Countries: So that, so farre is it, that this Prophecy should make vs expect the comming of Antichrist, that it constraineth vs to acknowledge that he is already come, and hath exercised along time his tyranny; not in secret, but in the open view of the world.

Bel. de not. Eccles. cap. vltimo.

3. Ob. From the time that the daily sacrifice shall be taken away (saith the Prophet *Daniel*) and the abhomination of desolation shall be set vp, there shall be a thousand two hundred and ninty

ninty daies: signifying thereby, that the publick seruice and sacrifice of the Church, should vtterly be abolished & cease, by the persecution of Antichrist: as both *Irenæus*, *S. Ierome*, and others expound the place. Whence they deduce three conclusions. First, that Antichrist is not yet come. Secondly, that the Pope is not Antichrist, seeing he hath not taken away the daily sacrifice of the Church, but rather hath adorned it with all manner of honours. And thirdly, that they that oppose themselues against the Pope, are the fore-runners of Antichrist, seeing they hold nothing in so much abhomination, as they doe this daily sacrifice.

Resp.

The Prophecy speaketh neither of Antichrist, nor of the seruice and pretended sacrifice of the Christian Church: but of *Antiochus*, and of the daily sacrifice of the Iewish Church: For from the time of the prophanation of the Temple, and setting vp the abhominable Idoll of desolation vpon the Altar of the Lord, by the commandement of *Antiochus Epiphanes*, vntill the purification and dedication of the said Temple by *Iudas Machabeus*, enterpassed a thousand two hundred and ninty daies, as *Scaliger* in his book of the Emendation of times hath notably discouered. So that the Allegoricall expositions of this Prophecy, cannot make any thing for the confirmation of this dreame: especially seeing it hath bene before manifested, that it is against reason, to make men beleeue, that Antichrist must cause the seruice of God to cease. It is sufficient, if vnder the shadow of Gods seruice, he shall bring in his abhominations, and make semblance of worshipping Christ, and honouring his Sacraments, shall depriue them of all efficacy and sauing profit: as may be obserued more particularly in the Masse: wherein vnder the pretext of offering a sacrifice to God, it hindereth vs from receiuing from him, that which he offereth vnto vs: and by an imaginary sacrifice, abolisheth the truth of the Sacrament instituted by Christ. In which regard, we conclude three things directly opposite to those three conclusions of *Bellarmine*: to wit, First, that Antichrist is not only come, but that he is also reuealed, seeing instead of a Sacra-

Scalig. de Emendat. temp. lib. 6. pag. 547.

ment he imposeth vpon the Church a sacrifice. Secondly, that the Pope is this Antichrist, forasmuch as he ordaineth this sacrifice, maintaineth it aboue all things, and graceth it with all kinds of honour. Lastly, that it is so farre, that we who detest with all our hearts this sacrifice, are fore-runners of Antichrist; that rather we are euery one, according to the guift of Gods grace, the instruments of the mouth of Christ, by whom he prepareth the destruction of Antichrist: as on the other side, they that employ their tongues and pens, for the maintenance of this sacrifice, are the miserable instruments of Sathan, that shall be consumed with the sword of the mouth of the Sonne of God, when the Beast and the false Prophet shall be cast into the Lake of fire and brimstone. Apoc. 19. 21.

Their fift demonstration, is drawne from the durance of Antichrist, whereof I shall speake afterward in due order: as also of the sixt, which is touching the end of the world, immediately (as they say) following the destruction of Antichrist after three yeares and an halfe, to the end I may not interrupt the order of the proposed questions, according to the definition giuen of Antichrist.

3. *Question.*

Out of what Nation Antichrist shall grow, and of what Religion he shall be.

Epist. Leonis 9. ad Michael. Episc. Constant. cap. 25.

There is a very remarkable discourse, in an Epistle of Pope *Leo* the ninth, to *Michael* Bishop of *Constantinople*, where he saith, that the report was, that those of *Constantinople*, being accustomed to behold *Eunuches* sitting in the Patriarchall seate, at the last aduanced thereunto a woman. A fine inuention, to make to vanish by this tricke the memory of Pope *Ione*, by diuerting this infamy vpon *Constantinople*, where all know that neuer any such thing came to passe. The like they doe in this subiect: for to the end that the true Antichrist may not be knowne and acknowledged, they cast out a rumour, that he shall be a *Iew*; that men in this vaine expectation, may sleepe vnder his tyranny. The diuell herein doing like a crafty Captaine, who giuing the assault to one side of the Citty, makes a false alarum on another

other to amaze the Inhabitants, and hinder them from repairing the breach. It is then a receiued opinion in the Church of *Rome*, as a tradition from all antiquity: that Antichrist shall be borne in *Babylon*, of the Tribe of *Dan*, and the Nation of the *Hebrewes*: and that he shall be circumcised, and obserue the Sabbath; their proofes are fetcht either from holy Scripture, or from reason.

Perer. in Dan. lib. 15. Vieg. in Apoc. cap. 13. sect: 3.

Gen. 49. 17. *Dan shall be a Serpent by the way, and an Adder in the path. The neighing of his horses (saith Ieremy) was heard from Dan, and all the Country was moued with the noyse of his horses.* And in the seuenth of the Apocalyps, where the Angell marketh out the twelue thousand Elect of euery Tribe of *Israel*, there is no mention of the Tribe of *Dan*; in hatred of Antichrist (as they say) the which conceit they fortifie by the interpretation of many of the Ancients vpon this place.

1. Ob.

Perer. in Dan. lib. 15.

These are not proofes, but coniectures, without all weight or probability: whereupon *Bellarmine* is constrained to say, that these passages can haue no force in this respect; seeing the Prophecy of *Iacob* speaketh of *Sampson*, and that of *Ieremy* of *Nabuchodonosor*, not of the Tribe of *Dan*, or of Antichrist, as S. *Ierome* hath vnderstood both the one and the other. And as touching the Apocalyps, he saith: *That it is not well knowne why the Tribe of Dan is omitted, seeing Ephraim is also, which was one of the greatest Tribes of Israel.* But he is deceiued, in thinking that *Ephraim* is omitted; seeing he is comprized vnder the Lynage of *Ioseph*, as the Iesuite *Pererius* hath well obserued: howsoeuer, it is certaine, that the Tribe of *Dan* was not omitted in hatred of Antichrist, as some of the Ancients haue coniectured: but rather because this Tribe was of long time reuolted from the seruice of the true God: whence it is, that in the first booke of the *Chronicles*, where all the other Tribes are counted, there is no enumeration made of this Tribe. And besides, if this pretended Antichrist, were to bee of the Tribe of *Dan*; how should he be receiued of the *Iewes* for their Messias (as they would haue it) seeing the *Iewes* expect their Messias, out of

Resp.

Perer. in Dan. lib. 15.

the Tribe of *Iuda* from the posterity of *Dauid*? For this cause, *Bellarmine* disclaimeth these allegations, and thinketh to finde more forcible demonstrations, that Antichrist shall be a *Iew*, and bee receiued of the *Iewes*, in these Texts that follow.

2.Ob. *Bel.de Rom. Pont.l.3.c.12. Vieg.in Apoc. cap. 13.sect:3.*

I am come in the name of my Father (saith the Sauiour of the world) *and you receiue me not, if another come in his owne name, him you will receiue, Iohn.* 5.43. And that which the Apostle speaking of Antichrist, saith, 2.*Thess.* 2.10. *That he shall come in all efficacy of deceite in those that perish, because they receiued not the loue of the truth that they might be saued.* Now to whom doth this agree better then to the *Iewes*, who would not receiue our Lord Iesus Christ? And thus S. *Ieronie, Ireneus, Hippolitus, Theodoret, Sulpitius Seuerus*, and others expound.

Resp.

We haue already before declared, that the text in S. *Iohn*, doth not ayme at Antichrist in particular: neither is that of the Apostle any more particular touching the *Iewes*, but enlargeth it selfe to all those that shall not beleeue the truth, whether they be *Iewes* or *Gentiles*: as also the Apostle himselfe seemeth to make cleare, when he addeth, *To the end that all they may be damned which haue not beleeued the truth, but haue taken pleasure in iniquity.* Where it is to be noted, that the Apostle doth not vse the preterperfect tense as *Bellarmine* subtilly disputeth, to signifie that he speaketh of those onely that had not beleeued the preaching of Christ and his Apostles: but the indefinite tense, which participateth the signification both of the time to come, and past. For if he intended onely those that had reiected the preaching of Christ, how could they be punished in their persons, by the efficacy of Antichrist, if hee come not till towards the end of the world, as they imagine? As touching the Fathers: wherefore should we be more enforced to receiue their opinions, then *Bellarmine*? who in this very subiect of the generation of Antichrist, refuteth S. *Augustine*, or *Rabanus* (as he would haue it) that affirmeth that Antichrist shall be borne of a Virgin, by the operation of the diuell: and *Hippolitus Mar-*

Be..de Rom. Pont.lib.3.c. 12.

tyr

tyr that saith, that he shall bee the diuell himselfe, who of a false and counterfeit Virgin, shall receiue false and counterfeit flesh: And *Origene*, that teacheth that certaine Angels haue bene incarnate: And *Sulpitius*, or rather S. *Martine*, that holdeth, that he shall be *Nero*? In breefe, it were an apparant iniustice, to constraine vs to admit as a diuine truth, that which the Fathers propounded onely by way of coniecture, and that often against both the truth and themselues. And in truth, if the Fathers had vndoubtedly beleeued that Antichrist ought to bee a *Iew*, and reestablish Circumcision, the Sabbath, and other Iewish ceremonies: how came it to passe, that S. *Augustine* expounded this passage of the Apocalyps after this manner: *The Beast had two hornes like vnto the Lambe*, (that is to say) *the two testaments of the Lambe, like vnto the Church: and hee spake like the Dragon*, (that is to say) *presented himselfe vnder the name of Christianity like a Lambe, to spread abroad secretly the venime of the Dragon*. For to what purpose was the new Testament, for the redifying of the Temple of *Ieruſalem*, and the establishing the Iewish policy, and ceremonies of the Law, Circumcision, and the Sabbath? I adde further, to what end should Circumcision, the Sabbath, and Legall ceremonies be; if Antichrist must abolish all the publick seruice of God, as these men presuppose?

Aug. hom. 11. in Apoc.

3. Ob.

Touching reason. They say that Antichrist will doubtlesse ioyne himselfe to those first, that will receiue him: now none are so fitly disposed to receiue him as the *Iewes*, who expect their Messias as a temporall King, which King shall be Antichrist: for the *Turke* hath his *Elnabi* arriued more then nine hundred yeares since. The Idolater, Infidell, and Pagan, neither looketh for, nor beleeueth any such to come. The Christian, that calleth himselfe reformed, is of the same mind: They imagine that he is already come, and that it is he that warreth against them euery day. None expecteth him with horror and apprehension of danger, but the Catholike, who trembleth and quaketh at the feare of his comming, and the very remembrance thereof. For (as *Aristotle* saith)

Bel. de Rom. Pont. l. 3. c. 12.

Remond. lib. de Antich. cap. 36.

saith) *the certainty of a thing to come, changeth the nature thereof, and maketh it of future, present.* Conclude: therefore Antichrist shall be a *Iew.*

Resp. In many words, there is oftentimes, much leasing and vanity; we deny that Antichrist shall be the Messias which the poore deceiued *Iewes* expect as yet, neither can the contrary euer be proued. Antichrist must sit in the Temple of God: *Not in the Temple of Ierusalem* (saith S. *Chrysostome*) *but in the Temple of the Church, In the Temple of God* (saith *Aquinas*) *that is to say, in the Church: forasmuch as many of the Church shall receiue him.* Or as S. *Augustine* saith: *He shall sit in the Temple of God* (that is) *he shall haue principality and domination, as if hee with his messengers were the Temple of God*: which indeed is fulfilled in them: for according to their owne rule, the Church resideth in the Pope and his Cardinals. They then that are in the Temple of God, that is, in the Church, whether they be *Iewes* or *Gentiles*, are they that are more fitly disposed to receiue Antichrist, then the *Iewes* that are out of the Church. And what fitter disposition I pray you could Antichrist finde, for his reception into the Church, then this doctrine, that sendeth ouer his comming to the end of the world, against the expresse word of God? We doe not then any longer looke for this Sonne of perdition as one to come, but we are assured that he is come, and reioyce and giue glory to God, that he hath begun to execute his iustice vpon the great Whore. But they that yet crouch vnder the yoke of the Papacy, are doubly miserable: for they are fettered in the shackles of Antichrists tyranny, and yet they beleeue it not, but expect his comming with horror and feare, in stead of labouring to come out of *Babylon*, according to Gods commandement. It is vaine therefore, and idle, that they say, that none of their Popes hath bene a *Iew*, either by Nation or Profession: and that the *Iewes* haue not receiued him for their Messias, and therefore that he is not Antichrist: seeing it is no better then a meere dotage, that Antichrist must be a *Iew*, and accepted of the *Iewes.*

Chrysost in Mat. hom. 49.

Aquin. in 2. Thess. cap. 2.

Bel. de Rom. Pont. l. 3, c. 2.

1. *Repl.* They reply: *That Antichrist shall deny Iesus to be*

be Christ: who is a lyar, but hee that denyeth Iesus to bee the Christ? This is Antichrist, that denyeth the Father and the Sonne. But the Pope doth not deny Iesus to be Christ.

R. Iesus may be denyed to be Christ, either ouertly or couertly, by mouth or by deed: Thus the diuell in many places of the Gospell, confesseth that Iesus was the Christ, the holy one of God: and yet what is his heart more set vpon, then the ruine of this doctrine? In like manner, the Pope confesseth with his mouth that Iesus is the Christ, but he denyeth the same, when by necessary consequences he destroyeth the truth of his humane nature: ascribing vnto him an vncircumscribed body, which may be inuisibly in many places: a body consequently, that is no body, according to this maxime of S. *Augustine: Take away the spaces from bodies, and they shall be no where; and because no where, therefore not at all existing.* Or when he robs him of his office, and destroyes his benefit to vs: His office, by assuming to himselfe the title of Head and husband to the Church, and communicating his intercession with the Saints: His benefit, in giuing part of the glory of our saluation to our merits, which wee owe entirely to the merit of him, *That dyed for our sinnes, and rose againe for our iustification*: and so the Pope is truly and properly the very true and proper Antichrist.

2. *Repl.* They reply secondly, that Antichrist shall name himselfe God, and cause himselfe to be worshipped as God: and that in such sort, that he shall permit no other God to be worshipped, whether true or false, nor any Idols to bee retained: according to these wordes of the Apostle, 2. *Thess.* 2. 4. *That he opposeth and lifteth vp himselfe against all that is called God, or which is worshipped, seating himselfe as God in the Temple of God, and deporting himselfe as if hee were God.* But the Pope acknowledgeth one God; the Father, Sonne, and holy Ghost: calleth himselfe the seruant of God, and worshippeth (as the reformed say) Idols. Therefore the Pope is not Antichrist.

Resp. S. *Chrysostome*, excellently expoundeth this passage of the Apostle: *He saith not* (saith he) *calling himselfe God,* *Chrysost. hom. 3. in 2. Thess.*

but labouring to shew himselfe as God: for he shall doe magnificent workes, and performe admirable miracles. *Theophilact*, and whosoeuer was the Author of those Commentaries attributed to S. *Athanasius*, affirme as much. *He saith not* (say they) *calling himselfe God, but shewing himselfe, that is, striuing to make himselfe acknowledged as God: for he shall performe both workes and wonders exceeding great, to deceiue the world.* So that the Apostle meaneth not, that he shall openly name himselfe God, but that by his workes hee shall constraine himselfe to be so acknowledged, and shall vsurpe a diuine power and authority. Now, who can deny but that this accordeth fitly to the Pope; if he consider that which we haue proued in the second part of this Treatise, *sect. 6*? As touching Idols, the Pope indeed condemneth them in word, but yet establisheth them vnder the name of Images. In summe,

Theophil. in 2. Thess. 2. Athanas. siue vulgar. in 2. Thess. 2.

Restituit Papa solus, deponit et ipse,
Diuidit ac vnit, eximit, atq; probat:
Articulos soluit, synodumq; facit generalem
Transfert, et mutat, appellat nullus ab illo.

C. sicut vnire Excess. prælat. in Gloss.

That is to say, the Pope of his owne sole authority, reestablisheth, disposeth, vniteth, diuideth, exempteth, and approueth or reiecteth all writings, yea euen those that are diuine. He breaketh the Articles of faith, he giueth authority to a generall Councill, he translateth, and changeth, and none may appeale from his sentence. Could a man say more, and in fewer words, either to proue that he calleth himselfe God, or to declare himselfe to be Antichrist? For it is to no purpose to say, that the Pope pronounceth not these words, *I am God*: seeing there is none of these particular heads of doctrine, which the Glosser doth not proue by the Papall Constitutions.

3. *Repl.* There remaineth one difficulty, touching the miracles, wherewith Antichrist is to accompany his doctrine: for not to mention their strange tales, like to the iuggling trickes

trickes of the old Romanes, wherewith *Remondus* puffeth vp the 27. Chapter of his Antichrist; *Bellarmine* obiecteth, that S. *Iohn*, *Apoc.* 13. giueth vs three sorts of miracles of Antichrist: 1. *That he shall cause fire to descend from heauen.* 2. *That he shall make the Image of the Beast to speake.* *And* 3. *that he shall counterfeite himselfe to be dead and rise againe*: Whence it followeth (saith he) that the Pope is not Antichrist; forasmuch as none of the Popes, euer fained himselfe to be dead, and to rise againe: none of them, nor of their ministers, made fire to descend from heauen, or the image of the Beast to speake.

Resp. The two former sorts of miracles, are indeed attributed to the second Beast, that is, to Antichrist, *Apoc.* 13. But as for the third, it is a dotage or dreame, whereof S. *Iohn* maketh no mention at all. He saith indeed: *That it shall be permitted to this second Beast, that is, to Antichrist; to giue life to the image of the Beast: which hauing receiued a deadly wound, doth yet liue.* But this Beast thus wounded is the Romane Empire, at that time when it was disinembred into diuers Kingdomes, and in a manner wholly destroyed by diuers Nations, that tooke vp Armes against it: as may easily be gathered out of *Apoc.* 17. The Pope therefore then gaue life, to the image of this Romane Empire, when he recouered it from it's ruine in *Charlemaigne*; giuing vnto him, the Name, Title, and Authority, (as they themselues brag) of the Romane Emperour. Whence it is, that the Popes require also of these new Emperours, the oath of obedience and fidelity, as vnto their Lords and Superiours. So that it is easie by consequence to vnderstand, what it is, *To make the mage of the Beast to speake*: to wit, to giue authority to these new *Cæsars*, to command as Emperours: which they haue not, vntill such time as they be crowned and consecrated by the Pope. As touching the fire which they make to descend from heauen, at least in shew and appearance, although their Legends furnish vs with sufficient examples thereof; and particularly of S. *Anthony*, one of the experteſt and nimblest of their Saints, for the managing

of fire: neuertheleſſe it ſeemeth more fit, to referre it to a ſpirituall intelligence, to the fire of excommunication, wherewith they haue oftentimes enflamed the Empire, Kingdomes, and Common-weales, and ſo terrified Kings and Princes, that they haue bene forced to caſt themſelues at their feet, and to ſubmit their neckes vnder the yoke of their inſolencies: as were the Emperour *Frederick*, and *Francis Dandalus* Duke of *Venice*: who ſuffered himſelfe to be chained like a dog, and to eate his meate with the dogs vnder the table of a Pope. Albeit, neuertheleſſe it is a wonder, that *Bellarmine* ſhould deny, that either the Pope or his miniſters, euer cauſed an Image to ſpeake: ſeeing this is one of the moſt ordinary miracles, that are found in their Legends. Thus we read, that the Images ſaluted the body of Pope *Formoſus*, being drawne out of Tyber by fiſher men. Thus the Crucifix approued the third part of *Thomas* his ſumme, and ſaid vnto him: *Bene ſcripſiſti de me Thoma*: *Thou haſt written well of me Thomas.* But hearken to an example which is worth the reciting. A certaine Gentleman called *Theophilus*, being fallen into great pouerty, and thereby brought into diſpaire, gaue himſelfe to the diuell, with abiuration of his Baptiſme, of God, and of the Virgine *Mary*: which abiuration, he wrote with his owne blood, and it was ſealed with the diuels ſignet: but a while after, this poore *Theophilus*, repenting himſelfe of that he had done, proſtrated himſelfe moſt deuoutly before the image of the Virgin *Mary*, imploring her helpe with teares and weeping: who as alwaies mercifull and gracious, tooke pitty on him, and pardoned him: but the image of Ieſus Chriſt, which was in the armes of the Virgin, as being offended would not heare, but turned his face backward: which the image of the bleſſed Virgin perceiuing, laid the image of her Sonne vpon the Altar, and went to finde out the diuell with *Theophilus*, whom ſhe reſtored into the fauour of God againe; and commanded the diuell to render vp vnto him the writing of his abiuration. Who then can deny, that the images of the ſecond Beaſt ſpeake? Notwithſtanding, *Bellarmine* is to be pardoned for

Sabell. Enead. 7.

Platin. in vita Sergij. 3.

Legenda Beati Thomæ.

Promptuar Diſcipul. de miracul. B. Mariæ, exemp. 42.

for this fault, seeing peraduenture he feared, least out of the words spoken by an image, to Pope *Iohn* the eight, *Papi Iohannes tu paries* : *Pope Iohn thou shalt bring forth a Child* : some should conclude against him, that the successor of *Leo* the fourth, in the Papall Sea, was a woman. In briefe, nothing hindereth, but seeing the miracles of the second Beast, doe appertaine to the Pope ; that wee may conclude hence also, that the Pope is Antichrist : seeing by *Bellarmines* owne confession, by the second Beast, is meant Antichrist.

4 *Question.*

Of the Seate of Antichrist.

We haue declared in the first part of this Treatise, That *Rome* must be the seate of Antichrist : and not onely the Citty of *Rome*, but the Romane Church ; forasmuch as he must sit in the Temple of God, that is, in the Church. But our Aduersaries differ in their opinions concerning this matter. The opinion of *Remondus*, forced by diuers liuely proofes of holy Scripture is this : *Whether this Princesse of the Citties of the world must in time to come, be the seate of Antichrist, is a thing vnknowne, and written onely in the booke of Gods infallible prescience : We know not what he hath ordained thereabout, nor whether the vicious situation thereof at that time shall transchange it into another Ierusalem.* And a little after, he rendreth a reason of this speech : *For although* (saith he) *that this Citty be the seat of the Church ; yet neuertheless, it is not exempted from the strokes of Fortune. It is composed and cymented of no other mold and mettall, then was Troy, Thebes, and Carthage, great Romes corriuall, whereof scarce the first foundations are to be found.* But yet for all this, he denieth that Antichrist, must either reside or preside in the Chaire of S. *Peter*, and in the Romane Church : directly contrary to the opinion of S. *Bernard*, who in his 125. Epistle thus speaketh, *The Beast of the Apocalyps, to whom is giuen a mouth vttering blasphemies, and power to warre against the Saints, possesseth S. Peters Chaire, as a Lyon prepared for his prey.* For albeit, he speaketh not of Pope *Innocent* the second,

but of *Peter de Luna*, who by force had intended himselfe into the Pontificall seate, yet he declareth that whether it be by fraude or by force, Antichrist may sit in S. *Peters* Chaire. Others perceiuing how hard it is to separate the Citty of Rome, from the Church of Rome, which is therefore called *Romane*, because it appertaines to Rome, and that in what place so euer wee constitute the Pope, without possessing Rome, his Church cannot be the Romane Church; finde it more safe to say, that Ierusalem and not Rome, shall bee the seate of Antichrist, the Temple of *Salomon*, and the Throne of *Dauid*, not the Temple of Saint *Peter* and Papall Chaire, which they thinke to extort by these Texts of holy Scripture.

1. Ob. *Bel. de Rom. Pont. l. 3. c. 13.* *Ribera in Apoc. 11. art. 20. & 21.*

Saint *Iohn*, *Apocal.* 11. 8. witnesseth, that *Elias* and *Enoch* shall fight against Antichrist in Ierusalem, and there bee put to death by him, and that their dead bodies shall lye in the street of the great Citty, which is spiritually called Sodome and Ægypt, where our Lord was crucified. Thus *Aretas* (say they) and all others interprete this Text: neither can it be denyed. *For what Citty is that, but Ierusalem, wherein our Lord was crucified?*

Resp. *Hieron. ep. ad Marcel. Aug. hom. 8. in Apoc. Beda in Apoc. Rupertus in Apoc. 6. Lyra in Apoc. Berthor lib. 34. tropol. in Apoc.*

It is false, that all interprete this text of Ierusalem. Saint *Ierome* interpreteth it of the world: S. *Augustine* saith, *In the places of the great Citty, that is to say, in the midst of the Church.* *Beda* expounds it, of the *Whole society of the wicked, called* (saith hee) *spiritually Sodome and Ægypt, that is, dumbe and darke, as hauing neither the light of Faith, nor the voyce of Confession.* *Rupertus* vnderstandeth it after the same manner, *For the Citty or Communalty of al the wicked, whereof Ierusalem was but a part.* *Lyra* expounds it, of *the Congregation of the faithfull, in the time of the Patriarch Arthemius*, infected with the Eutichian heresie. *Berthorius* the Monke thinks that the world is thereby meant. In breefe, S. *Ierome* speaking of this Text, giueth this aduice: *Touching Enoch and Elias whom the Apocalyps saith, must returne and die, this is no time to dispute thereof, seeing all that booke must be vnderstood spiritually, as I suppose: or if we follow our carnall interpretation,*

on, wee must receiue the Iewish Fables : That the Temple of Ierusalem shall be built againe, and so sacrifices offered in the Temple: and that the Spirituall seruice being put downe, carnall Ceremonies shall succeed in place thereof. Finally, as by the holy Citty in this very Chapter is not meant one particular towne, but the whole Church of Christ vniuersally scattered through the world: So through this Citty with the places thereof, signifieth principally Rome the seate of Antichrist, as she is painted out vnder this name, *Apoc.* 17. yet it is also to be vnderstood of all other Cities, Lands, and places of the world, that submit themselues vnder Antichrists yoke. And as the Poet hath vpon other purpose said, *That other Nations haue their bounds and limits, but that Rome is onely bounded by the whole world*: So we say that this great Citty is nothing else but the whole world that shall adhere vnto Antichrist. And in very deed, it is not found in holy Scripture, that Ierusalem is euer called the great Citty.

Ouid.

And as touching these words, *where our Lord was crucified*, they must be taken after the same manner, as Sodome and Ægypt are, to wit, spiritually, as Saint *Iohn* speaketh. For as Rome is Sodome for impurity, and Ægypt for tyranny: So our Sauiour Christ is heerein crucified euery day aswell in his members, as by the contempt of his Gospell and Grace. For asmuch as they that reiect the Gospell preached vnto them without repentance, doe as farre as in them lyes, crucifie againe the Sonne of God, and expose him to reproch, *Heb.* 6. 6. Besides the Sacrifice of Iesus Christ, which they brag to offer vp euery day, wherein Christ must needs bee respected as crucified: whereunto I might adde, that he was crucified vnder the Romane Empire, and by *Pontius Pilate* a Romane Magistrate.

In the seuenteenth of the *Apocalyps* it is said, that the ten Kings, that shall share amongst them the Romane Empire, and vnder whose reigne Antichrist must come, shall hate the Whore clothed with Scarlet, that is to say, Rome; and make her desolate and burne her with fire. How can Rome then bee the seate of Antichrist, if at that time it must be desolated and destroyed? This

2. Ob. *Bel. de Rom. Pont. lib. 3. cap. 12.*

Resp. This Obiection is compounded of many falsities. The first, when it setteth downe as granted, that Antichrist shall come vnder the reigne of these ten Kings: for the Apostles tell vs that he was already come in their time. Another, when it affirmeth, that these ten Kings shall diuide among themselues alone the Romane Empire: whereas Saint *Iohn* saith, that the Beast, which is Antichrist, shall partake with them in this diuision. *They shall take* (saith hee) *vpon them power as Kings, at the same time with the Beast.* Last, when it coniectureth that these ten Kings shall destroy the Whore assoone as they shall enter vpon their reigne: whereas S. *Iohn* on the contrary sheweth vs, that they shall first accord with the Beast, and shall haue one Common Counsell with him, and giue vnto him their Power and Authority, to fight against the Lambe: but at the last that they conceiuing a deadly hatred against the Whore, shall make her desolate, and burne her with fire. So that out of such premises can be drawne no other then a false conclusion. But let vs returne this supposed truth of his interpretation, and that euen against himselfe: for seeing this Whore which shall bee destroyed by the ten Kings which shall bee in the time of Antichrist, is Rome: it cannot be meant of Rome Pagan, as he would, but of Rome Christian. For Rome was not Pagan since the time of the Emperour *Constantine*: and yet in their opinion Antichrist must not come till a little before the end of the world. And certainely the Ancient Fathers plainely declare, that they did not vnderstand this, but of Rome Christian. *I thinke* (saith S. *Ierome* speaking of *Iudea*) *that this place is more holy then the rocke of Tarpeius* (that is to say Rome) *which hauing beene so often stroken with Thunder from heauen, hath manifested that it hath displeased the Lord. Reade the Apocalyps of S.* Iohn, *and consider that which hee reporteth of the woman clothed with Scarlet, of the blasphemy written in her forehead, of seuen Mountaines, of many waters, and of the end of Babylon. Come out of her my people* (saith the Lord) *least yee partake of her plagues. Weigh also that which is written in* Ieremy: *Fly from Babylon, and saue euery one his soule:*

Apoc. 17. 17.

Ibid. Apoc. 7. 15.

Bel. Ibid. c. 13.

Hieron. ad Marcel. viduam.

soule: *for it is fallen, great Babylon is fallen, and made a habitation of diuels, and a resort of euery vncleane spirit.* And to the end that no man should thinke he speaketh of *Rome* Pagan, he addeth: *That in truth there is the holy Church, there the trophees of the Apostles and Martyrs, there was the faith preached by the Apostles, there the Christian name hauing trampled Paganisme vnder foote, aduanceth it selfe aloft: But there is also the power and ambition, &c.* And what remained more I pray you? But that addressing his speech to *Rome*, he saith vnto her with *Petrarch*: *Thou art in truth the very same, whom the Euangelist saw in spirit: the very same I say, and not another, who art set vpon many waters.* In another place the same Author speaketh thus. *When I conuersed in Babylon, and was an Inhabitant of the purpled Whore; I purposed to discourse, something of the holy Spirit, and to dedicate the intended booke to the Bishop of that Citty. But behold, that Pot which is to be read of in Ieremy, after the staffe on the North side, began to be inflamed: and the Senate of Pharises made an outcry, neither was there one Scribe that counterfeited: but all the faction of ignorance conspired against me, as if a combate of Doctrine had bene propounded. Therefore incontinently I returned to Ierusalem, and reuisited the lodging of Mary, with the Den of our Sauiour, after the Cottage of Romulus, and the Lupercalls of the Wolues.* Where we see expressely, that he calleth *Rome*; euen *Rome* Christian (for he speaketh principally, of the Bishop and Clergy thereof) both *Babylon*, and the Whore clothed with purple. If they reply, that admit it be so: yet *Rome* Christian shall be destroyed by Antichrist, and therefore is farre from being his seate: We answere, that this supposition is false, and contrary to that which S. *Iohn* speaketh, *Apoc.* 17.

Hieron. in praefat. lib. Didymi, de spirit. sancto.

Their third obiection, is drawne from the words of the Apostle, 2. *Thess.* 2.4. which are these: *Euen to be set in the Temple of God.* For though *Anselme* expoundeth the Temple of God for the soules of the faithfull, then when they are seduced by Antichrist: And S. *Augustine* vnderstandeth that Antichrist shall affirme himselfe to be the Temple of God,

3. Ob.

the true Church. And S. *Chryſoſtome* taketh it for Chriſtian Churches, which Antichriſt ſhall ſubdue to himſelfe. Neuertheleſſe, the more common, more probable, and more literall interpretation (ſaith *Bellarmine*) is, that by the Temple of God, is meant the Temple of *Salomon*.

Reſp. S. *Chryſoſtomes* interpretation is true: and that of *Bellarmine* vtterly repugnant to the Prophecies of holy Scripture, which ſpeake thus: *That the Temple of Ieruſalem ſhall not be built againe. Dan.9.27. Mat.24.2.* which Prophecies were long after verified, vnder the Emperour *Iulian*; *Am.Marcell.* who going about to reedifie *Ieruſalem*, in fauour of the *Iewes*, and in hatred of Chriſtians, the foundations were turned vpſide downe, by terrible fire burſting violently out of the earth. And *Galatinus* the Monke proueth by the Ancient *Thalmudiſts*, *Galat. de Arcan. Cathol. veri. lib. 5. cap. 10.* that there ſhall neuer be any building of a third Temple: Howbeit *Bellarmine* laboureth to proue his interpretation by reaſons, and thus he ſpeaketh.

Repl. Firſt, Chriſtian Churches (ſaith he) are neuer called the Temple of God, in the new Teſtament. Secondly, the moſt Ancient Fathers, both Greeke and Latine, did not call the places of Chriſtian aſſemblies, by the name of Temples. Thirdly, this is the common expoſition of the Fathers: as of *Irenæus*, *Hippolitus Martyr*, *Cyrill*, *Hillary*, *Ambroſe*, *Sedulius*, *Damaſcene*. Fourthly, they that ſay that he ſhall ſit in the Church, ioyne neuertheleſſe thereunto the Temple of *Ieruſalem*: as *Chryſoſtome*, *Theodoret*, *Theophilact*, S. *Auguſtine*, S. *Ierome*, *Oecumenius* alone, and he the lateſt in time of all the reſt, denieth that Antichriſt ſhall haue his ſeate at *Ieruſalem*.

Reſp. The firſt reaſon is manifeſtly falſe: for, *What agreement* (ſaith the Apoſtle) *is there betwixt the Temple of God and Idols? For you are the Temple of the liuing God*: Now he ſpeaketh all this to the Chriſtian Church at *Corinth*. *He that ouercommeth* (ſaith S. *Iohn*) *I will make a pillar in the Temple of my God, Apoc.3.12.* that is to ſay, in the Church, as *Beda* expounds it. And in the 11. Chapter, a reed is giuen to S. *Iohn*, to meaſure the Temple of God, that is to ſay: intel-

2.Cor.6.16.

Beda in Apoc. cap.3.

intelligence to Prophecy of the eſtate of the Church of God: or as S. *Auguſtine* ſaith: *To number the Church and prepare it againſt the laſt day*: for the Temple of *Ieruſalem* was not then in being. The ſecond reaſon is fooliſh: for wherefore ſhould the Apoſtles, and the Doctors, that imediately followed them, giue the name of Temples to the places where Chriſtians aſſembled, ſeeing they had not as yet any Temples, as *Bellarmine* auoucheth? The third reaſon bindes vs not againſt the Scriptures: and our Aduerſaries do often alſo reiect the Fathers in this argument. As for thoſe Fathers, that ioyne the Temple of the *Iewes*, with the Church of Chriſtians; they ſpeake figuratiuely, and meant thereby no other thing, but that Antichriſt ſhould ſit in the Chriſtian Church, which is collected and compounded of both *Iewes* and *Gentiles*, as we alſo affirme. So that *Oecumenius* doth not contradict them at all, but onely interprets their meaning. And to purpoſe, what can be more cleare, then that which *Theodoret* writeth vpon this place of the *Theſſalonians*? *He calleth* (ſaith he) *the Temple of God, the Churches wherein Antichriſt ſhall rauiſh to himſelfe the firſt ſeate, to make himſelfe acknowledged therein as God*: For how could a man more liuely and punctually deſigne, not onely the Church in generall, but alſo the Church of *Rome* in particular; the Biſhop whereof was ordinarily ſtiled, *The Biſhop of the firſt ſeate?*

Aug. hom. 8. in Apoc.

5. *Queſtion.*

Touching the continuance of Antichriſt.

It was not without the ſingular prouidence of God, that the Ancient Doctors, whoſe learned labours ſerue as yet to this day for the Churches behoofe in the vnderſtanding of the holy Scriptures, haue neuertheleſſe bene ſo vncertaine in this matter of Antichriſt, as hath bene noted before, that there is nothing reſolute in their writings. For hereby it muſt come to paſſe, that the myſtery of iniquity ſhould aduance it ſelfe, and yet be concealed, vntill the time of his reuelation appointed in the Councell of God. As therefore the Fathers were deceiued in the precedent queſtions, ſo are they

they also in this: for the most of them hold, that the continuance of Antichrist, is limited to the compasse of three yeares and a halfe. And the Iesuites finding that this errour serueth greatly to perswade simple people, who with shut eies vse to receiue the opinions of Antiquity, that the Pope is not Antichrist: arrest themselues very stiffely therein, and striue to colour the same, with these reasons that ensue.

1. Ob. It may be gathered (say they) out of the seuenth, and twelfth Chapters of *Daniel*: and out of the twelfth of the *Apocalyps*: that the continuance of Antichrists reigne, shall be three yeares and a halfe: for these texts say, that he shall continue, a time, times, and halfe a time: by one time, signifying a yeare; and by times, two yeares; and by a moyety of time, halfe a yeare: and so S. *Iohn* explaineth it, when he saith; that Antichrist shall reigne forty two moneths, and that *Elias* and *Enoch*, shall preach 1260. daies; which are precisely, three yeares and a halfe.

Bel. de Pont. Rom. lib. 3. cap. 8. Remond. cap. 44.

Resp. These places of the Prophecy of *Daniel*, speake not of Antichrist, as I haue proued before: neither can they be applied vnto him, but by Allegories, which are no demonstratiue proofe, in cases of controuersie: neither is that *Apoc.* 12. 14. any whit more to the purpose, for he speaketh of the Dragon, not of Antichrist: of the Christian Church gathered onely out of the *Iewes*, and not of the Church of the *Gentiles*: and of the persecution of that time, not of that which shall be in the last times: as the whole course of the text beareth witnesse. For it is there related, that after the space of a time, times, and halfe a time, the Dragon cast out a flood of water against the woman to take her away: but that the earth hauing swallowed vp the flood, the Dragon enraged, went to make warre against the others, which are of the seed of the Church. So that he stirred vp the first Beast, to whom he gaue his power. *Apoc.* 13.2. And finally, the second Beast, which is Antichrist, *Apoc.* 13.11. which maketh it as cleare as the Sunne, that S. *Iohn* speakes not of Antichrist, in the twelfth Chapter. The true intendment then of this Text is, that when the Dragon had no power against the

the Church, bringing forth that male Child, whereof mention is made, in the precedent verſes; our Sauiour Ieſus Chriſt, being glorioufly riſen from the dead, and exalted vp into heauen, then he ſet himſelfe to make warre with the Woman, which had brought forth this male Child, that is, the Church of the Iewiſh Nation, out of the which our Sauiour Chriſt was borne according to the fleſh: and to the which the Euangelicall grace being firſt offered, was after diſperſed through all the Nations of the world, by the preaching of the Apoſtles. *But two wings of a great Eagle were giuen to the Woman, to the end ſhe might flie before the Serpent to her place:* that is to ſay, that this Chriſtian Church of the Iewiſh Nation, accompanied with vertue from aboue, and diuinely aduertiſed, eſcaped from this firſt aſſault of Sathan, and was preſerued from the common ruine of *Ieruſalem*, by retiring her ſelfe into the Citty *Pella* beyond *Iordan*, where God had prepared for her a place of retreat, as in a Deſert and ſeparated Angle; as *Euſebius* reports the ſtory in his third booke. For this is a ſimilitude taken out of *Deut.* 32. 11. where the Lord ſaith: *That as the Eagle ſtirreth vp her neſt, fluttereth ouer her young, ſpreadeth abroad her winges, gathereth them, and beareth them on her winges: ſo the Lord doth lead his.* In that place then was this Woman nouriſhed; for a time, times, and halfe a time: that is, for the ſpace of three yeeres and an halfe, which are comprized from that famous and laſt reuolt of the *Iewes*, which happened in the twelfth yeere of *Nero*, vnto the full and abſolute deſtruction of the Citty, for ſo much time paſſed till the ſacking of *Ieruſalem*; as may be gathered out of *Ioſephus*, and other Authors, which plainly report, that before the reuolt, there were heard many diuine preſages and predictions: amongſt which, that is very memorable, that during the feaſt of Pentecoſt, there was not onely heard a great noyſe in the Temple, but alſo a voyce vnderſtood by many, ſpeaking out of the Sanctuary, and ſaying: *Let vs depart from hence.* This interpretation I follow the more willingly, becauſe it accordeth well with that manner of ſpeaking, which is vſed by the

Ioſeph. lib. 7. cap. 12.

Prophet *Daniel*, Chapter 7. and it is vnderstood literally of three yeares and a halfe. As also those seuen times which must passe ouer *Nabuchodonozor*, whilst he should be out of his Kingdome, cannot signifie any other but seuen yeeres: besides that, it preuenteth a great number of obiections, which our Aduersaries are wont to make against all other expositions. As touching the 1260. daies, or 42. moneths, they no waies concerne this time: for euen for this cause it hath pleased God to vse diuers sorts of numbers, to signifie, that they are diuers Prophecies. So that 1260. daies, are not three yeeres and an halfe, but 1260. yeeres: after the which, God let loose the reines of Antichrist to fight more furiously against the Saints, and to ouercome them, as it is said, *Apoc.* 11.17. The which came to passe about the time of *Boniface* the eight, and the yeeres of our Lord 1300. And this according to the ordinary custome of the Prophecies, where a day signifieth a yeere, as *Numb.* 14.34. *According to the daies wherein you spied the Land, a yeere shall be counted for euery day: and forty yeeres you shall beare the punishment of your iniquities* And, *Ezech.* 4.6. *Thou shalt beare the iniquity of the house of Inda forty yeeres, I haue giuen thee a day for a yeere; I say one day for one yeere.* A text by which the Iesuite *Ribera*, laboureth to proue, that these three daies and an halfe, during the which the dead bodies of the two Prophets mentioned *Apoc.* 11. ought to lye in the streets of the great Citty, signifie the pretended three yeeres and an halfe of Antichrists persecution. But what can be more expresse to proue this, then the Prophecy of *Daniels* seuenty weekes, which cannot be referred to the time of our Lord Iesus Christ, vnlesse we take daies for yeeres? as doe also *Galatinus*, *Pererius*, and other interpreters of *Daniel*.

Galat. de Arcan. Cathol. verit. lib. 4.

S. *Iohn Apoc.* 20. saith, that the vnlooſing of the diuell must be but for a short time. And our Sauiour Christ himselfe affirmeth: *That if these daies were not shortened, no flesh should be saued.* How can it be then that the kingdome of Antichrist should last 1260. yeeres? Or how are these daies cut short, if they endure aboue a thousand yeeres? In summe,

2. Ob. *Bel. de Pont. Rom. lib. 3. cap. 8.*

Remondus cap. 48.

Christ

Christ preached but three yeares and an halfe: it is not therefore fit that Antichrist should continue longer.

Resp. All this is from the purpose. For the continuance of Antichrist is one thing, and the continuance of Antichrists persecution another. Antichrist began to be in the time of the Apostles, as hath beene often declared: but his persecution began after a thousand yeares; whereof is spoken in the *Apocalyps*, and hath beene handled of vs before. This is therefore a bad conclusion: the persecution of Antichrist shall last but a small time, (for this is the meaning of Saint *Iohn* by the loosing of Sathan,) therefore Antichrist himselfe shall continue but a small time. Besides, this small time, must be vnderstood figuratiuely, and in comparison to him, before whom a thousand yeares are but as one day; as Saint *Peter* speaketh, 2. *Peter* 3. 8. Touching the words of our Sauiour Christ, *That if these dayes should not be shortned, no flesh should be saued: but for the Elects sake they shall be shortned*: they make nothing to this matter in hand, as hath beene already declared. *Ribera in Apoc. c. 1. num. 54. 55. 56.* *Hee speaketh* (saith *Euthymius*) *of the dayes of the warre and siege of Ierusalem, saying, that if these were not abbreuiated by diuine dispensation, no flesh, no person, to wit, of the Iewes, should be saued, that is, escape death, and remaine aliue. For all had bene dead both those that were within, and those that were without: the one by Famine, the other by the Pestilence or Sword, and all sorts of death. So greatly was the fury of the Romanes incensed against all the Iewes: and that euen against those which were dispersed through the world. Now, he calleth the faithfull that were among the Iewes, the Elect, for whose sake the warre ceased the sooner, to the end they might not perish with the Infidels: but rather that some part of the Infidels might be saued by them: that no man might say that this was sent of God for their cause which had beleeued in Iesus Christ: But rather, that on the contrary, those that remained aliue, seeing that all that beleeued in Christ were preserued from that destruction, they might vnderstand thereby the true cause, and know certainely, that not onely these perish not, as not partaking with the incredulity* *Euthym. in Mat. cap. 57.*

dulity of those that were dead, but also that in that they themselues were preserued, was for their sakes. Which agreeth very well with that which hath beene said before, touching the preseruation of the beleeuing Iewes in the Village of *Pella*. *Theophilact* expounds it after the same maner. *There shall be* (saith he) *an intollerable affliction: for the Romanes shall command that none be pardoned. But God, for their sake, that should beleeue among st the people, or that had already beleeued, doth not suffer all of them to be put to death, he shortned therefore these afflictions and this warre: for if the warre had beene reinforced and continued, all those that were in the Village had bene famished.* And as if he meant quite to ouerthrow the opinion of our Aduersaries, he addeth: *Some* (saith he) *vnderstand these dayes of Antichrist; but they are not so to be vnderstood, but of the taking of Ierusalem: for that that pertaineth to Antichrist beginneth at these words. If any say vnto you, behold here is Christ, or he is there, beleeue him not.* What could be spoken more directly for the confutation of this Obiection, and cleare demonstration who is the true Antichrist? Namely, hee that affirmeth that Christ, whom the Scripture assureth vs to be in heauen at the right hand of his Father, is really and substantially a morsell of Paste in a Cuboord, in a Box? Touching the consequence from the time of our Sauiour Christs first preaching, to bee applyed to Antichrists continuance, it is too slender a coniecture to be ballanced in so weighty a matter, where we seeke not after mens dreames, but the truth of God testified in his word. And therefore this imaginary terme of three yeares and an halfe doth not hinder, but that the Pope may be the true Antichrist, and that the fift demonstration whereby they labour to proue that Antichrist is not come, is false and erroneous.

Theophil. in Mat. cap. 24.

6. *Question*
Of the battayles of Antichrist.

Although they of the Church of Rome that haue written of Antichrist adioyne this question to the rest, rather to trouble and amaze simple people, with the terror of I know not

not what vncouth and fearefull words (as they terme them,) then to make them to vnderstand the truth, which they study to obscure with their shadows: neuertheless, that I may not leaue any thing of moment behinde vntouched; I will also confute that which heerein shall serue to carry any shew of difficulty. They say therefore, that Antichrist after hee hath conquered the Kings of *Ægipt*, *Libia*, and *Ethiopia*, and possessed their kingdoms, being become Monarch of the whole earth, shall make warre against Christians throughout the whole world, with an innumerable army which is called *Gog*, and *Magog*: none of which things agreeing to the Pope, they conclude that he is not Antichrist. But because they know that men will not beleeue them on their word, they endeauour to make diuers passages of Scripture to serue to their purpose.

Remend. cap. 17. 18.

Bel. de Pont. Rom. l. 3. c. 16.

The Prophet *Daniel* in his seuenth and eleuenth Chapters, auoucheth that Antichrist shall possesse the Treasures of Ægypt, and passe through *Libia* and *Ethiopia*. Thus Saint *Ierome*, *Lactantius*, *Ireneus*, and others expound: insomuch as Saint *Chrysostome* affirmeth, that Antichrist shall bee the Monarch of the world, and succeed the *Romanes* in the Empire, as they succeeded the *Grecians*, and the *Grecians* the *Persians*, and the *Persians the Ægyptians*. Now the Pope hath not subdued the kingdomes of *Ægypt*, *Libia*, and *Ethiopia*, nor calleth himselfe King or Monarch of the world: he therefore is not Antichrist.

1. Ob.

Theſe Texts speake of *Antiochus Epiphanes*, as hath bene shewed before, and is confessed by *Bellarmine*: And the contrary exposition thereof by *Ireneus* and *Lactantius*, do not any more force vs, then that which they giue touching the thousand yeares of Christs reigne vpon earth, with the Chiliasts. As for that which Saint *Chrysostome* saith, that the kingdome of the Romanes shall be inuaded by Antichrist, and that he shall be Monarch of the world; neede not seeme strange, if wee more neerely consider, what the Empero ir is at this day, and what the Pope. *Theodoret* of *Niem* an Historian representeth them in these words. *It is sufficiently*

Resp.

The deric. Niem.

ently seene (saith hee) *of what Magnificence the Empire of Rome in Germany is: for there is found there one Archbishop or Bishop, that hath twice asmuch Renenue as the King of the Romanes receiueth from all his Land: and some secular Prince that possesseth more Land: then the Emperour doth. And if we looke vnto Rome or Italy, it hath bene in truth in former time the seate of the ancient Empire: But now the Emperour hath nothing but the bare title thereof*: Spaine, France, Hungary, Sicily, *and* Italy, *are subiect to their particular Princes, and not to the Emperour. And yet in these Countries is to be seene the image of the ancient Empire: for there was in ancient time a Gouernour of the* Gaules *who had many Dioceses vnder him; So now there is also a Primate of* France, *that hath many Dioceses vnder his iurisdiction. And as in former times the Gouernours that commanded in the Garrisons of* Spire *and* Wormes, *acknowledged him for their Superiour that was at* Mentz: *So at this day the Bishops of these Cities are subiect to the Archbishop of* Mentz. In briefe, as all these Gouernours acknowledged the Emperour, and performed vnto him an Oath of fidelity and allegiance; so all these Archbishops and Bishops doe the same to the Pope. But what say I? the Bishops, yea, Kings, and Emperours do him Homage. *Now* (saith *Blondus*) *the Princes of the world adore and serue one perpetuall Dictator, to wit, the Pope the successour not of Caesar, but of the fisher* S. *Peter. Now all the world reuerenceth in* Rome, *next to the Pope, the Senate of Cardinals. Yea more, in al* Europe *sendeth to* Rome *yearely tributes, either greater then those of time past, or at least equall vnto them, when all Townes repaire to the Pope to take from him their sacerdotall benefices.* Can any man desire more Authentick titles of the Papall Monarchy? Hee himselfe affirmeth that hee hath a Soueraignety ouer the Empire, and *That it being voyd, he succeedeth in his roome.* So that in right heereof, he declareth for a nullity whatsoeuer is done by the Princes without his aduice. He saith, *That the Christian Emperours ought to submit their excecutions to the Prelates Ecclesiastick.* And that hee *is the owner of the Royall Crowne and Dignity in all the West.*

Blondus lib. 5 Roma Resti. ro.

C. Pastoral. de re Iudic. in Clement et de Apellat.

C. 51. Impet. D 96.

Antichrists

Antichrists great Scribe in his *Antipapasse*, discoursing of the Popes Crowne, which they call *Regnum*, relateth this passage out of Pope *Innocent*. *The Bishop of Rome beareth a Crowne in signe of his Royalty, and a Mitre in signe of his Pontificacy: but more often the Mitre, because the Pontificall dignity is greater then the Imperiall.* And in another place: *The Church hath bequeathed vnto me a most precious and inestimable dowry, and hath endowed me with many spirituall, and temporall graces: to signifie, that first she hath giuen me a Mitre, and for the last a Crowne: the Mitre for my Prelacy, and the Crowne for my Kingdome: making me the Vicar of him who is the King of Kings, and the Lord of Lords.* Did not *Boniface* the eight, write thus Imperiously to a *French* King? *We would haue thee to know, that thou art subiect vnto vs, as well in temporall as spirituall matters.* Pope *Pius* in his second Epistle to *Mahomet* the Turkish Emperour, promiseth that if he would turne Christian, and succour him in the necessities of the Church, in recompence of this benefit, he would make him Emperour of the *Greekes*, and of all the East, as in former time his predecessours had for the same reason, giuen the Westerne Empire vnto *Charlemaigne*. And was it not by vertue of the same power, that Pope *Alexander* the sixt, gaue the East and West *Indies*, to the Kings of *Spaine* and *Portugall*? And what I pray you was *Bellarmines* intent and ayme, in those bookes which he wrote about the translation of the Empire, when it was transported first from the *Greekes* to the *Frenchmen*, and after from the *French* to the *Saxons*, and that onely by the authority of the Pope: but to demonstrate the Popes Soueraigne Monarchy ouer the world, by vertue whereof, he translateth Empires and Kingdomes at his pleasure? To deny then, that the Pope doth not succeed in the Romane Empire, and is not Monarch of the world, and so consequently the true Antichrist, is strongly to close our eies against the light of truth.

C. Constantin. D. 96.

Remond in his Antipapa chap. 20.

Histor. of France.

Pius 2. epist. 396. Bel. de transla. Imper. l. 1. c. 6.

Bel. in francisco pes. de Gomera.

Apoc. 20. When the thousand yeeres shall be accomplished, Sathan shall be loosed out of prison, and shall come forth to seduce

Apoc. 20.

Bel. de Pont. Rom. lib. 3. cap. 17. Remond. cap. 18. Vieg. in Apoc. cap. 20. sect. 1.

duce the Nations, that shall be vpon the foure quarters of the earth, Gog and Magog, and shall assemble them in battle, the number of whom, is like the sand on the Sea shore, &c. The like Prophecy is found, *Ezech.* 38. Now *Gog* signifieth Antichrist, and *Magog* his Armie, to wit, the *Scythians*: no one of which can agree vnto the Pope, and therefore he is not Antichrist.

Resp.

Theodor in Dan.

The Prophecy of *Ezechiel*, by the testimony of *Theodoret*, had it's accomplishment, before the comming of our Lord Iesus Christ, in those persecutions which were stirred vp against the *Iewes*, by the *Seleucides*, that reigned in *Asia Minor*, and in *Syria*: in that part whereof which is called *Cœlosyria*, is situate the Citty called by the Greekes *Hierapolis*, and was builded by the *Scythians*, so much renowned, by reason of that prodigious *Atargatis*, or *Derreto*, which was there adored, and was called *Magig* by the *Syrians*, as witnesseth *Pliny*. For after that *Ezechiel* in his thirty seuenth Chapter had Prophecied of the deliuerance of Gods people out of the Captiuity of *Babylon*, by the figure of the resurrection from the dead; and their full restauration at the comming of the Messias: he commeth afterwards, by a kind of Anticipation, which is ordinary amongst the Prophets, as is apparant both in *Daniel*, and *Ieremy*, to declare the diuers calamities which should befall the people of God, before the comming of the Messias; principally by the adioyning Nations: and the iudgements of God against all his enemies, which he comprehendeth vnder *Gog* and *Magog*. As touching the place in the Apocalyps, it is diuersly interpreted: but assuredly there is no question, but that the Spirit of God doth therein represent vnto vs, how Sathan being after a thousand yeeres let loose, shall doe all his vttermost endeuours to hurt the Church of God, and arme against it all the Nations of the world, euen the most strange Nations; and amongst them *Gog* and *Magog*. But the greatest difficulty is, what S. *Iohn* vnderstandeth by these names of *Gog* and *Magog*. Almost all interpreters, both Ancient and Moderne, agree in the interpretation of *Gog*,

Pliny lib. 5. cap. 23.

and

and take it for Antichriſt: but there is a difference in the application of times and perſons. For they of the Church of *Romes* ſide ſay, that this Prophecy ſhall not haue it's accompliſhment but at the end of the world: whither alſo they turne ouer the comming of Antichriſt. Our men affirme on the other ſide, that it hath bene accompliſhed euer ſince the time of *Boniface* the eight, when thoſe bloody warres were ſtirred vp betwixt the Eaſt and the Weſt, vnder pretext of recouering the holy Land. So that by *Gog* they vnderſtand the Pope, as the ſecret enemie of the Church: and by *Magog* the Turke, an enemie open and profeſſed: Herein according well with the Romiſh Doctors, that take *Magog* for the *Scythian* Nations, amongſt whom are the Turkes. And in truth, if euer Sathan ſeemed to bee let looſe to fill the world with blood and ſlaughters, it was at that time: and if euer he made a breach into the fields of the Saints vpon the Church of God, it was ſince that time that the Turkes fleſhed and enraged againſt Chriſtians, rauiſhed out of their hands thoſe two flouriſhing Empires, *Trebiſonde* and *Conſtantinople*, inuaded twelue Kingdomes, tooke twelue hundred Citties, not to count Iſlands, that profeſſed the Chriſtian faith, and that which he gaineth euery day, in *Hungary* and elſe where. But howſoeuer this be moſt certaine true, and ſufficient to ſhew how much damage the Church of Chriſt hath receiued by this Romane Antichriſt, who hath bene the firebrand and inciter of all theſe bloody warres: Neuertheleſſe, I am of opinion that by *Gog*, cannot be vnderſtood Antichriſt properly: For S. *Iohn* ſaith, *That Sathan ſhall go forth to ſeduce the Nations that are vpon the foure corners of the earth*: Amongſt the which, he nameth *Gog* and *Magog*. Now who will ſay that Sathan commeth forth to ſeduce Antichriſt, that hath bene ſo long before ſeduced? And leaſt any ſhould reply, that he ſhall come forth to ſeduce Antichriſt, not ſimply, as if he were not already ſeduced; but to this end and reſpect, to cauſe him to raiſe Armies, and begin warres; the holy Ghoſt manifeſtly diſtinguiſheth, betwixt the Nations ſeduced, and Antichriſt, when he ſaith: *And*

Bapt. Egnat.

the dtuell which shall seduce them : to wit, those Nations which are vpon the foure corners of the earth, and by name, *Gog and Magog, was cast into a Lake of fire and brimstone, where is the Beast and the false Prophet :* That is to say, Antichrist, and the whole band of false Prophets. For this cause I had rather vnderstand simply by *Gog* and *Magog*, the Empire of the Turkes, which being out of the bounds of Christendome, warred against the Church, and tore it in peeces euery day, especially since the warres of Christians in *Asia :* and the rather because the situation of those *Mahometane* Nations agreeth well with the Prophecy of *Ezechiel* : then to offer violence to the Text, to make it fall vpon the Pope, whom the Scripture doth in other places sufficiently discouer to be the true and very Antichrist. So that in what sense soeuer this passage of S. *Iohn* be taken, it maketh nothing for that which our Aduersaries pretend.

7. *Question.*

Touching the destruction of Antichrist.

As the Romish Doctors set forth the birth of Antichrist, with variety of inuentions : so do they also his death and destruction. *Remondus* painteth him out after a marueilous fashion, falling backward at the voyce of Christ, descending from heauen with the same Crosse in his hand, whereupon he was crucified. And afterward, better aduising himselfe, he attributeth this discomfiture not to the voyce of Christ, but to S. *Michael*. *The eldest of the Angels* (saith he) *the chiefe Captaine and Colonel of the Armies of Iesus Christ, who shall serue vnder his name of Michael, as a watch-word in this battell against Antichrist, and shall slay him with his hand, for which cause the Apostle saith* (these are *Remonds* owne words) *that God shall slay him with the Spirit of his mouth : that is to say, according to the opinion of our Maisters, Iesus Christ shall truly slay Antichrist by authority : But S. Michael shall kill him with his hand, as his Minister and Executioner. Esay* prophecied *long agoe hereof, when he saith That he shall smite the earth with the rod of his mouth, and with the Spirit of his lips shall he slay the wicked.* But what an absurd

Remondus cap. 50.

cap. 51.

Esay, 11. 4.

surd consequence is this? Christ shall slay the wicked with the Spirit of his lips, *Ergo*, he shall slay him by his minister S. *Michael*. The contrary is rather true, he shall slay him with the spirit of his lips, therefore not by S. *Michael*. If you vnderstand not by S. *Michael*, him of whom mention is made in *Daniel*, to wit, the Sonne of God himselfe, who is indeed the true *Michael*: for who is there that can be named equall vnto God, but he alone? *Who being in the forme of God, thought it no robbery to be equall vnto God, Phil. 2. 6.*

Bellarmine prosecuting his sixt demonstration, wherein he laboureth to demonstrate that Antichrist is not yet come, inducеth many passages of Scripture, to proue and verifie, that the end of the world shall follow incontinently after the destruction of Antichrist: wherein this is most remarkable, that albeit he produceth that speech of the Apostle, 2. *Thess.* 2. 8. *The Lord shall consume him with the spirit of his mouth, and abolish him with the brightnesse of his comming*: neuertheless, he affirmeth that Christ our Lord shall not come, till forty fiue daies after the death of Antichrist: with whom accordeth *Pererius* writing vpon *Daniel*: for if Antichrist must be destroyed by the spirit of Christs mouth at his glorious comming; how can it be that he should dye forty fiue daies before the comming of Christ? In briefe, not to stay longer vpon this point, we grant vnto them, that Antichrist shall continue till the end of the world, though effeebled and weakned day by day, by the preaching of the Gospell; and that his vtter destruction shall not onely be a little before the end of the world, but together with it. But we deny that his comming into the world, shall not precede the end thereof, any more then three yeeres and an halfe, as they would perswade vs against the authority of the Apostles, and the experience of so many Ages.

Bel. de Pont. Rom. lib. 3. cap. 9.

Perer. in Dan. lib. 15.

As touching the place where Antichrist must be destroyed by the Sonne of God, they say it shall be vpon the Mount of Olyues, where he shall set vp vnto himselfe an Altar in the highest top of the Mountaine; and for proofe thereof, they al-

alledge this passage of the Prophet *Daniel*. *He shall place his Tabernacle at Apadno, betweene the two Seas, on the glorious and holy Mountaine, and shall ascend to the top thereof.* Which S. *Ierome* hath interpreted of the Mount of Olyues, and expoundeth this word *Apadno, his palace.* So that the meaning is, that Antichrist shall fix his Tabernacle and his Palace, or Throne, betwixt the two Seas, to wit, the dead Sea, and the Mediterranean, betwixt which two Seas *Ierusalem* is situate. Thus they .But if we marke the speech of the Prophet *Daniel*, as it lyeth word for word according to the Hebrew truth, translated by *Arias Montanus*, it will make nothing for this purpose; these be the words. *He shall plant the Tabernacle of his palace betweene the two Seas in the noble Mountaine.* Now the Prophet speaketh of *Antiochus*, who seeing himselfe assayled on the East side, by the *Parthians*, and on the North by the *Romanes*, determined to settle his Court in *Iudea*, for the better taming of the *Iewes*: by reason whereof, he committeth *Antiochus* his sonne to *Lisias*, with a moyety of his forces and Elephants, to the end that he might addresse himselfe against *Iudea*, and destroy all the inhabitants thereof, and diuide their Land by lot amongst strangers: whilst in the meane while, he himselfe directed his course into *Persia*, to receiue the tributes of other Countries. But if any will needs referre this Prophecy to Antichrist; where can a more expresse text be found for the Pope, who hath his seate in *Rome*, betwixt the *Tyrhenian* and *Adriatick* Seas? And so the discourse that *Remondus* maketh, will not vnfit the purpose, that the Father of lyes delighteth alwayes to set vp his Idolatries in mountaines: but yet he shall spend his oyle, and lose his labour in vaine, in the discourse which he maketh of oyle, and of the Mount of Olyues, to build therein the imaginary Tombe of this Antichrist.

Remond. cap. 49.

Peter. in Dan. lib. 5.

Dan. 11. 45.

Remond. cap. 49.

Touching the name, and the number of the name of Antichrist.

I thought here to set a full period to this Treatise: but that I may not leaue it limping in any point, I will enlarge it with

with a short remonstrance of the name of Antichrist, wherein I will content my selfe to represent barely, the most probable opinions of those that haue written thereof, without the refuting the Aduersaries, who confesse, that they haue nothing certaine touching this matter.

S. *Iohn*, *Apoc.* 13. telleth vs, that the second Beast, that is, Antichrist as all interprete, *Caused that all, little and great, rich and poore, bond and free, should receiue a marke in their right hand, and in their forehead: and that none should buy or sell, if he had not this marke, or the name of the Beast, or the number of his name: Here is wisedome, he that hath vnderstanding, let him count the number of the Beast: for it is the number of a man, and his number is six hundred, sixty, and six.*

Hence are sprung vp diuers interpretations of this name and number, aswell amongst Ancient as Moderne writers. For some take the word *name* simply and properly: others vnderstand both this word, and the whole sentence figuratiuely. Amongst those that haue taken this word in a simple and proper signification, the most receiued opinion is of them that take the name λατεινος, for the name of Antichrist, seeing the number of *666.* is precisely contained therein, as may appeare by this figure ensuing.

λ	30
α	1
τ	300
ε	5
ι	10
ν	50
ο	70
ς	200
	666.

For the Greekes diuiding their Alphabet into three rankes or classes, designe all sorts of numbers after this manner.

α	1	ι	10	ρ	100
β	2	κ	20	σ	200
γ	3	λ	30	τ	300
δ	4	μ	40	υ	400
ε	5	ν	50	φ	500
ϛ	6	ξ	60	χ	600
ζ	7	ο	70	ψ	700
η	8	π	80	ω	800
θ	9	ϟ	90	ϡ	900

In imitation of which Grecke Alphabet, the Latines haue deuiſed the like in Latine letters. *A* 1. *B* 2. *C* 3. *D* 4. *E* 5. *F* 6. *G* 7. *H* 8. *I* 9. *K* 10. *L* 20. *M* 30. *N* 40. *O* 50. *P* 60. *Q* 70. *R* 80. *S* 90. *T* 100. *V* 200. *X* 300, *Y* 400. *Z* 500. Now as the Greeke brings forth the word λατεινος, ſo the computation being made by the Latine Alphabet brings forth the title of this Treatiſe in French *l'Antechriſt Romaine*, which alſo makes 666. which indeed is nothing but the explication of the name λατεινος, as may be ſeene in this table.

L	20	*R*	80
A	1	*O*	50
N	40	*M*	30
T	100	*A*	1
E	5	*I*	9
C	3	*N*	4
H	8		666.
R	80		
I	9		
S	90		
T	100		

Now they vnderprop this interpretation of the number of Antechriſts name, vpon *Irenæus* a Martyr, who affirmeth, *That by the witneſſe of thoſe that ſaw S. Iohn, and by the teaching of reaſon, the number of the name of the Beaſt, according to the Greeke computation, by the letters therein contained, ſhall*

be

be six hundred sixty six. And albeit *Irenæus* doth not wholly resolue vpon the name λατεινος, which notwithstanding hee saieth is very probable, seeing the last Empire was thus called; yet experience doth at this day more strongly confirme it: for besides that, this name, is the name of a man, and that it agreeth not onely to the second Beast, but also to the first, to wit, the Romane or Latine Empire: and that it hath iustly this number, of 666: The Pope whom I haue already proued to be Antichrist, answereth very fitly to this name, when he ordaineth that all the seruices and mysteries of his Church be performed in the Latine tongue, and enioyneth that all persons of what quality soeuer, make their Praiers, heare their Masses, their Vespers, and their Matins in the language of the Latine Beast, whether they vnderstand them or no. He also holdeth for suspect and corrupted, the Hebrew and Greeke originals of the old and new Testament, and will haue the Latine translation, though neuer so barbarous and lame, as onely Authentick.

As touching those that take this name and the whole sentence figuratiuely: some vnderstand both by the name and number, the time when the kingdome of Antichrist began. For as the name, is a briefe definition, or description of some things by which it is knowne what it is: so this number 666. doth affoord vs asmuch: for it leadeth vs right to the time wherein Antichrist the sonne of perdition openly discouered himselfe to be such. For whether we calculate this number since the pollution of the Temple of *Ierusalem* by *Pompey* the Great, to the reigne of the Emperour *Phocas*: or whether we reckon it from the natiuity of our Sauiour Christ, or from the Emperour *Domitian*, when S. *Iohn* wrote the Apocalyps; we shall finde that thereby is iustly designed, the time when the Pope began to establish his vsurped seate: for in the time of *Phocas*, the Pope began to stile himselfe the Head of all Churches, or the vniuersall Bishop. And about the yeere 666. after the natiuity of Christ, reigned *Constantius* the Father of *Constantine* the Bearded, who freed the Pope from the power and command of the Emperour: and

as some beare witnesse, gaue him al o the City of Rome, or at least the rights whereby he layeth claime thereunto. And about the yeare 666. after Saint *Iohn* had written the *Apocalyps*, liued Pope *Steuen* the second, who was the first that caused himselfe to be caried vpon mens shoulders, and that translated the Empire of the Greekes to the French Nation, and the Kingdome of France from the race of the *Merowes* to *Pepin*. In recompence whereof, he receiued that which is called in *Italy* the *Exarchate*, which serued him as a Ladder to mount vp to that soueraigne Dominion which he hath obtained since. Whereunto agreeth very well that which *Irenæus* affirmeth touching the meanes of comming to the true knowlegde of this number 666. For he saith, *That the faithfull knowing the number 665. denounced by the holy Scripture to be sure and certaine, doe first expect the diuision of the kingdome*, (that is to say of the Romane Empire) *vnto ten Kings: and after those ten reigning and beginning to aduance their estates, and to enlarge their kingdome: he that shall come vnexpected and on a sodaine, vsurping the kingdome, and shall terrify the former Kings, hauing a name containing this foresaid number, this man doubtlesse shall manifest himselfe to bee the abomination of desolation.* Now to what time may this bee better referred, then to that when the Romane Empire being rent in peeces, and dismembred in so many places, by the *Gothes*, *Lombards*, *Vandales*, and other Nations, the Pope in the meane while enriched himselfe with the spoyles of this Empire, and vsurped in a maner all the power and authority thereof ouer these other Nations by his spirituall tyranny?

Iren. lib. 5 cap. 50.

Others that expound also this whole sentence figuratiuely, say; that by these words, *the Marke, the name of the Beast, and the number of his Name*, are to bee vnderstood the diuers degrees, by the which this Beast doth captiuate men vnto his seruice, to employ them in the traffick and negotiation of his Indulgences, Dispensations, Excommunications, and other actions of his tyranny. And so by the *Marke*, they vnderstand the Clericall ordination and tonsure: by the

Name,

Name, the sacred Orders, by the reception whereof they participate with the name of the Beast: and by the *Number of the Beast*, the knowledge of the Cannon Law, and Papall decrees whereby they obtaine, as it were in number, all the Power, Faculties, and Mystery of the Beast; for in them is contained the number of his Name. And this is that which S. *Iohn* affirmeth, when he saith, *That here is wisedome*: as if hee should say, it is easie to haue the Marke, or the Name of the Beast: for this contingeth to the most ignorant: but in the Number of the Beast, is wisedome: none but such as are wise, and haue vnderstanding, and are called illumined Doctors, can attaine vnto it. For as there are three sorts or degrees of the knowledge of any thing: one common and confused, which is gotten by some marke, that is, by some image or protraiture of the thing: Another more particular, and more cleare, arising from the name: And the third most certaine, when we vnderstand the full estate of a thing, and haue as it were by number, all the faculties and meanes thereof: As when it said, *That God bringeth forth by number the army of the Creatures, and calleth them all by their names: and that he counteth the number of the Starres, and calleth them all by their names*: So the first kind of this knowledge belongeth to them that are rude and ignorant; the second, to those that are more aduanced in vnderstanding; and the third, to them that are perfect: and as Saint *Iohn* speaketh, that haue *Wisedome*. So that this third enfoldeth the two other degrees, and the second, containeth the first: but not on the contrary; and therefore he that hath the last hath also the two others, and he that the hath second, hath the first. For this cause Saint *Iohn* attributeth this wise and perfect man in Antichrists negotiation, the number of 666. to signifie three degrees of one quality, by three degrees of one number: for the number of sixe is a perfect number, and signifying perfection, the which either simple, or multiplyed by ten, or by an hundred, *Alwaies produceth the fruit of one and the same perfection*: as witnesseth *Beda* vpon this place. Whence it was, that *Boniface* the eight, vanteth the perfection of the

Esay 40.26. Psal.147.4.

worke of his Decretals by the number of sixe, in these words: *We haue ordained that this booke which ought to bee ioyned to the other fiue, of the volume of the Decretals, be called the sixt, to the end that this same volume, this last being thereunto adioyned, comprehending the number of sixe, which is a perfect number, may produce a perfect forme of practise, and a perfect discipline for maners.* Which saying of his, is nothing but an expresse Paraphrase of that which Saint *Iohn* saith, *That in this number consisteth wisedome and vnderstanding.* And so this interpretation is the same with that of Venerable *Bede* vpon this place, who affirmeth, *That the marke of the Beast is the mystery of iniquity which hypocrites vnder the name of Christ, receiue in their maners and profession. And thus none may buy nor sell, if he haue not the name of the Beast, or the number of his name: that is,* (saith he) *if he communicate not with him in his fraude and deceit*: onely this exposition distinguisheth more particularly, that which hee propoundeth in a more generall and confused maner. Wherein this interpretaion hath this ouer and aboue, that it cannot be denyed that the Beast doth not giue, imprint, maintaine, and cherish this marke, as the witnesse of his most inward and affectionate Freinds.

If any desire to haue a more full sight of these things, he may carry his eyes to others that haue at large written thereof. It sufficeth vs, that hereby we haue made the indagation of these things easie, and demonstrated, that in what sort soeuer wee take this name and number of the Beast, it agreeth exceeding well to the Pope, and that in this title he is truly Antichrist.

A

A Summary recapitulation of all that hath bene said, concerning Antichrist,

HAue by Gods mercy, finiſhed this Tractate touching the queſtion ſo neceſſary of Antichriſt: declared what the Scripture hath defined thereupon:: ſhewne how this agreeth to the Pope, and confuteth that which is by the Doctors of the Church of Rome alledged to the contrary. What remaineth more to make knowne this Man of ſinne, this Sonne of perdition? What more viſible markes can be repreſented, then thoſe which we produce out of the holy Scripture?

Firſt, *The ſpirit of God painteth out Antichriſt as a man, wholy ſucceſſiue ſhall continue in one ſeate.* And is not the Pope ſuch an one?

Secondly, *That hee ſhall in ſhew make profeſſion of the Chriſtian faith: but in effect ſhall deſtroy it.* Is not the Pope ſeated in the Temple of God, where he would haue his Traditions to be receiued, in ſtead of Gods diuine word?

Thirdly, *That Sathan ſhall be the Architect of Antichriſts kingdome.* And where hath Sathan more ſtrongly declared his efficacy, then in the Papacy, wherein ſo many Monſters haue beene exalted to the higheſt dignity in the Church by his aide?

Fourthly, *That his ſeate ſhall be in the great City of Rome, ſituated vpon ſeuen hils.* Doth not the Pope keepe his reſidence in this *Tarpeion* rocke?

Fifthly, *That he ſhall exerciſe the power of the Romane Empire, and of the falſe Prophet.* And why doth the Pope weare on his head a Crowne, like a King, and a Miter as a Biſhop, if not to ſhew that he hath both the one and the other, Spirituall and Temporall power in his hands?

Sixtly, *That he ſhall carry himſelfe in the Church of God as if he were God.* And doth not the Pope ſay that he cannot be iudged

iudged by men, forasmuch as God is not iudged of any?

Seuenthly, *That the comming of Antichrist shall be with signes and lying wonders.* Who can number by how many false reuelations, counterfeit Miracles, and fained apparitions of the dead, the Pope hath insinuated into the Church his false religion?

Eightly, *That Antichrist shall be an Idolater.* Now the Papacy is a world of Idolatries.

Ninthly, *That he shall be ambitious.* And is not he so, that tumbleth downe the Crowne of Emperours, and treadeth vpon themselues with his feet?

Tenthly, *That the great Whore shall make herselfe drunke with the blood of the Saints and Martyrs of Iesus.* And haue we not seene Kingdomes and Countries filled on euery side with bloody Massacres, by the sollicitation and mediation of Popes?

Eleuenthly, *That the seate of Antichrist must be a Sodome and a Babylon for impurity.* And doth not *Petrarch* call Rome at his time, the Fountaine of Dolours, and the Schoole of Errors, the Temple of Heresie, *Babylon*, and the Shop of Fraudes?

Twelfthly, *That Antichrist must bee revealed in the last times.* And who that is not blind seeth not in this light of the Gospell, that the Pope is truely the Man?

Lastly, *That Antichrist shall be wholly destroyed by the brightnesse of Christs comming.* So albeit the Popes Kingdome day by day goeth to ruine, *England*, the greatest part of *Germany*, *Denmarke*, and other Countries being reuolted from his obedience: and that at last Rome must be consumed with fire, as is prophecied, *Apoc.* 17. neuertheless, his entire and full destruction is reserued to him that shall destroy the whole Empire of Sathan, and by his glorious comming shall right soone cast him with the false Prophets into a Lake of fire.

But it may be, the Obiections that are brought against this Assertion, doe eclipse this truth thereof: let vs heare them therefore. First, *Antichrist* (they say) *must be one singular person.*

person. This is true: and so is the Pope; as there is but one Monarch in one Kingdome, who being dead giueth place to his successour. Secondly, *Antichrist is not come.* This is false, as hath beene sufficiently proued before. Thirdly, *The Gospell must be preached through the whole world, before the comming of Antichrist.* This is a dreame: and besides, is not their sound gone into the whole earth, and their words to the end of the world, saith the great Herauld of the Gentiles, speaking of the Apostles? Fourthly, *The Romane Empire must be wholly destroyed before his comming.* A vaine fansie: for Antichrist is now already in the world, saith Saint *Iohn* of his time: and the second Beast shall exercise the power of the first, in his presence (saith he) in another place. Fiftly, *At least Enoch and Elias must first come, and be put to death before Antichrist.* But our Sauiour Christ said, that *Elias* was already come: and the Apostle in the Epistle to the *Hebrewes* saith, that *Enoch* was transported that he might not see death. Sixtly, *The persecution vnder Antichrist must be such, that the whole seruice of God shall be abolished, and the ancient persecutions shall be nothing in comparison thereof.* And doe we not see it fulfilled at this day, that the true seruice of God is banished in euery place where the Pope hath an absolute Dominion? And that in stead of a Sacrament instituted by Christ, is substituted a Sacrifice which taketh away all the efficacy of Christs Sacrament? And who can compare the ancient persecutions, with this vnder Antichrist? They were onely corporall, this is both spirituall and corporall: they of short continuance, this for many ages? Seuenthly, *But Antichrist shall be a Iew, both by Nation and Religion* A meere fable: for he must sit in the Temple of God, that is to say in the Church, saith Saint *Thomas.* Eightly, *Antichrist will deny that Iesus Christ is come in the flesh* And is not this to deny him, to ascribe vnto him; an vncircumscribed body, a body, and no body, as the Pope doth? Ninthly, *Antichrist shall condemne Idols.* So doth the Pope by word of mouth, but hee establisheth them indeed vnder the name of Images. Tenthly, *Antichrist shall cause fire to*

descend from heauen. The Pope with his thunder of excommunications setteth on fire Empires, and Kingdomes. Eleuenthly, *Antichrist shall cause the image of the Beast to speake.* The Pope boasteth that of his owne onely authority he gaue the Empire to *Charlemaigne*, and in himselfe maketh the Beasts image to speake, when he giueth Lawes to Kings and Princes. Besides vnder his Dominion they report, that sometime one Image hath spoken, another hath sweat, another hath moued, and all to authorize his Idolatrie. Twelfthly, *Antichrist shall fixe his seate in Ierusalem.* A false tale: for he shall rauish to himselfe the cheefe seat in the Church, to wit, the Bishoppricke of Rome, there striuing to make himselfe to be acknowledged as God, saith *Theodoret.* Thirteenthly, *He shal reigne but three yeeres and an half.* A iest: for he was in the world in the time of the Apostles, and shall bee abolished by the brightnesse of Christs last comming. Fourteenthly, *Antichrist shall make himselfe Monarch of the whole earth with an innumerable army, called Gog and Magog.* The Pope doth more: for without an Army he subdueth Kings, maketh them to bow to his feet, by the terror onely of Excommunication: And as for *Gog* and *Magog*, they are to be referred to another purpose. Lastly, *Antichrist shall erect his Tabernacle betwixt the two Seas vpon the Noble Mountaine.* And doth not the Pope place his Throne in Rome, situate vpon seuen Mountaines, betwixt the *Tyrrhene* and *Adriatick* Sea? What more? Both the name and number of the name of Antichrist agreeth most fitly vnto the Pope.

What greater and clearer reuelation can a man desire of the Sonne of perdition then this is? And therefore you O Kings and Princes, how long will yee suffer your selues to be made drunke with the Cup of his Fornication? Will you not kisse the Son least he be angry, and so yee perish in this way, when his anger is kindled but a little? You are they that haue giuen your power and authority to the Beast, to fight against the Lambe: but it is you also, that must hate him and eate his flesh. And why doe you delay the doing hereof? Hath not the light of the Gospell sufficiently discouered the frau-

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fraudes of this Man of sinne? Hath not the spirit of Christs mouth which bloweth in so many places, already discomfited him in the most eminent places of his kingdome? Doe you expect that he shall be abolished by the brightnes of the comming of him, whose Trumpet soundeth already in our eares, *Behold I come quickely*? And what more worthy glory, can you ioyne to the Lawrels, then to purge the Temple of God, as did good King *Iosias*? And if this King of Kings, this great Protector of your Scepters, doe assist you in your affaires, what happinesse may you looke for, where not your owne cause, but the cause of the Omnipotent is in hand, who *calleth all Men together with you, to render vnto Babylon, as she hath done, and to pay her double according to her workes*? For albeit her thunder-clappes doe at this day astonish men: yet she must fall, and be made an habitation of Deuils, a resort for vncleane spirits, and a receptacle of cursed birds: When as they that shall obtaine victory of the Beast, and of his marke and number of his name, hauing the Harpes of God in their hands, shall sing praises vnto him night and day, for euerlasting.

Now the Father of lights open the eyes and the hearts of Kings, Magistrates, and people, to the end that giuing place to the word of God, they may know, and acknowledge Antichrist, and detesting his yoke, may submit themselues to the yoke of Christ: to whom with the Father, and the holy Spirit, be Glory, and Empire eternally, Amen.

Finis. Deo laus.

ANTICHRIST
the Pope of ROME:
OR,
The Romane Antichrist.

The First Part.

CHAP. I.
Of the name of Antichrist.

THe name Antichrist, is a Greeke word, compounded of the preposition ἀντὶ, and χρίστος; now ἀντὶ hath three vsuall significations in Greeke Authors: for either it signifieth contrariety and opposition, as in χρίστος, ἀντικειμενὸς, ἀντιδικος, ἀντιλογια: or equality, as ἀντιχειρ, ἀντιπατρα, or substitution & vicegerency, as ἀνθύπατος, ἀντιβασιλευς. In al which significations, it properly agreeth to the Pope, and to none else: for all Heretikes are enemies vnto Christ, and so are Iewes

Iewes and *Turkes*; and *Mahomet* made himſelfe equall vnto Chriſt, or rather ſuperiour: for he acknowledged Ieſus Chriſt to be a Prophet ſent from God, but himſelfe a greater Prophet. But none of thoſe affirmed themſelues to be Chriſts Vicar generall vpon the earth, as the Pope doth: and therefore he is the true and proper Antichriſt. For he is both a ſecret enemie vnto Chriſt, as is proued in this Treatiſe, and matcheth himſelfe in equall dignity of power with Chriſt, and alſo ſtileth himſelfe, *Vicarius Dei generalis in terris*.

2. The word Antichriſt is vſed onely in the Epiſtles of S. *Iohn*, and in no other place of holy Scripture, and it is taken in a twofold ſignification: either generall for all that are enemies vnto Chriſt, or particular for that great enemie, which S. *Paul* calleth the man of ſinne. 2. *Theſſ.* 2. 3. In the firſt ſenſe it is vſed by S. *Iohn*, 1. *Iohn.* 2. 18. and 22. and in his ſecond Epiſtle verſe ſeuen: and in the ſecond ſenſe he vſeth it. 1. *Iohn.* 4. 1.

3. By which it is apparant, that all the enemies of Chriſt and his Church, are in the generall acceptation of the word, Antichriſts. Now the enemies of Chriſt and his Church, may be diuided into two rankes, as they are by the holy Ghoſt himſelfe, *Acts.* 4. 25. 26. to wit, *Iewes* and *Gentiles*. Touching the *Iewes*, who can expreſſe the rage and fury, wherewith they haue banded themſelues againſt our Sauiour Chriſt and his Church? The Scripture declareth with what malice they perſecuted Chriſt himſelfe whilſt he liued amongſt them, euen vntill they had brought him to the moſt ſhamefull and cruell death, crucifying him betwixt two theeues, and preferring *Barrabas* a murtherer before him, as if he had bene the greateſt malefactour in all the world: and alſo how after his reſurrection, they perſecuted his Apoſtles. But if we conſult Eccleſiaſticall and Ciuill Hiſtories, we ſhall finde, that they haue not ceaſed euer ſince to ſhew their malice to the very name of Chriſt, in their murthering Chriſtian children, and eſpecially Carpenters ſons, in deſpite of Ieſus the ſonne of *Ioſeph* who was a Carpenter:

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in poysoning Riuers and Springs, and raising seditions in Cities, with many other horrible enormities. But, as they haue encreased in malice against Christ, so Gods vengeance hath followed them vnto this day: For after that horrible desolation of their prime City and whole Nation, by *Titus* and *Vespasian*, they againe reuolted and committed most fearfull outrages vpon Christians, and all others in *Lybia*, *Ægypt*, *Cyrenia*, *Cyprus*, and *Palestina*, till they were againe, first by the Emperour *Traiane*, and then by *Adrian* his successor, so dispersed, destroyed, and torne in peeces, that till this day, they durst neuer lift vp their hands in publique against the Church: yea by a most seuere edict of the Emperour *Adrian*, (which S. *Ierome* writing vpon the first Chapter of *Zephaniah* maketh mention of) they were prohibited euer to enter into their owne Country; and so they are vagabonds and runnagates vpon the earth as *Cain* was, without Prince, Common-wealth, or Gouernment. And since me thinkes I see in *Cain* a notable representation of this rebellious Nation: for he slew *Abel* the iust; so they, the iust One, the Lord of life, the Sonne of God: he was made a vagabond vpon the earth, and so are they: but yet as he had a marke set vpon him by God, that none should slay him, so haue they; for God hath so marked them by his secret prouidence, that though they be hated of all men, yet they are not vtterly destroyed, nor mixt with other Nations by mariage, or any other ciuill or religious combination, as other straggling Nations haue bene. And that for two causes as it may seeme: one, that the vengeance of God might be still visible vpon them, for the confirmation of the Christian faith: and the other, because God hath appointed a time of their conuersion, and reception into mercy, as the Apostle plainly sheweth, *Rom.* 11. 26. These then are the first sort of Antichrists, as the Captaines and ring-leaders of all the rest.

4. The second are the *Gentiles*, which may also be diuided into two rankes: first, such as are not of the Church, as were the persecuting Emperours and Potentates in the Primitiue

mitiue Church, during the ten famous persecutions, by which millions of Christians were cruelly slaughtered, for the profession of the Christian religion, prophecied of, *Reuel.* 12. 13. and 13. 1. 2. And the Mahometans particularly described by S. *Iohn. Apoc.* 9. 14. *&c.* And secondly, such as are within the Church, to wit, Heretikes, Hypocrites, and all notorious wicked persons: all which are, if not professt, yet expresse enemies to Christ; and therefore *Tertullian* calleth *Marcion* Antichrist, and S. *Ambrose* calleth the *Arrians* by the same name: and S. *Augustine* vpon 1. *Iohn.* 3. affirmeth, *That so many periured persons, adulterers, drunkards, vsurers, and such like, as are in the Church, so many Antichrists are in it, because they deny Christ by their workes.*

Tertull. contra Marcion. lib. 3. cap. 8. Ambrose. de fide. lib. 2. c. 4.

5. But properly and particularly, the name Antichrist, is to be appropriated to the great Aduersary of Christ, described by S. *Paul.* 2 *Thess.* 2. and by S. *Iohn*, in the 13. Chapter of the *Reuelation*, by the second Beast: and in the 17. and 18. Chapters in the same booke. Of whom, all the other were but fore-runners, and in whom all the heresies, impieties, and cruelties of the former, were collected together, as into one center, as *Irenaus* long agoe foretold; and by whom a tyrannicall Monarchy should be set vp in the Church, pretending the Vicegerency, and vsurping the place of Christ himselfe. Of this great Antichrist, we confesse, that *Antiochus Epiphanes* was a figure, but yet so, that all the things that are spoken litterally of *Antiochus*, are not to be applied vnto him. Another type and figure of this Antichrist, was *Nahash* the *Ammonite*, who would make no league with the Inhabitants of *Iabesh Gilead*, but vpon condition, that all their right eies should be bored out: which is exactly fulfilled in the Kingdome of the Pope, by taking from the people the holy Scripture, and so leauing them in miserable blindnesse; for what is this else, but to pull out their right eies? But aboue all the rest, he is most notably represented, by that foolish shepheard in the Prophet *Zachary*, Chap. 11. 16. 17. *For loe, I will raise vp a shepheard in the Land, which shall not visit those that be cut off, neither shall seeke the young*

Irenaus. lib 5. cap. 29.

yong one, nor heale that that is broken, nor feed that that standeth still: but he shall eate the flesh of the fat, and teare their clawes in peeces: woe to the Idoll shepheard that leaueth the flocke, the sword shall be vpon his arme and vpon his right eye, his arme shall be cleane dried vp, and his right eye shall be vtterly darkned.

A notable Propheticall discription of this great Antichrist, and is so applyed by S. *Ierome*, in his Commentary vpon that place. And he is fitly called an Idoll shepheard, to signifie that which S. *Paul* affirmeth, in the second to the *Thessalonians*, that he should shew himselfe in the Temple of God as God, exalting himselfe as an Idoll to be worshipped, and adored euen by the Princes of the earth: but that he shall be consumed by the breath of the mouth of Christ, which is that sword of the Spirit, spoken of *Ephes.* 6. 17 And of this great Antichrist, *quis esset*, who it should be, is all the controuersie betwixt vs and the Church of *Rome*: they affirming that he is yet to come; and we, that he is already reuealed, and sitteth in Babylon spiritually vnderstood.

6. But concerning this word Antichrist, thus properly vnderstood, we are further to obserue, that it is sometimes taken for the whole body of the Antichristian kingdome, and sometimes for the head of the body. In the first sense, it is vsed by S. *Paul*, when he calleth it an Apostacy or defection, and the Mystery of iniquity. 2. *Thess.* 2. 3. and is expressed by S. *Iohn*, vnder the name of a cruell Beast, and of Babylon, and many waters, *Apoc.* 12. 11. and 18. 2. and 17. 1. In the second sense it is taken by S. *Paul.* 2. *Thess.* 2. where he is called the Man of sinne, the Sonne of perdition, and ὁ ἀντικείμενος, the Aduersary, and by S. *Iohn* ὁ ἀντίχριστος the Antichrist, κατ' ἐξοχὴν, and Ἀβαδδὼν, and Ἀπολλύων, the destroyer.

7. The seuerall periods of this Antichrist, are fiue. First, his birth, in the time of the Apostles. 1. *Iohn.* 4. 1. Secondly, his growth, which was from the Apostles times, till the reigne of *Phocas* the Emperour, in the yeare 607. Thirdly, his reigne, which was from the time of *Phocas*, till about the yeere, 1517. wherein he commanded in the world as a King,

and no man durſt gainſay his power. Fourthly, his reueaing, which beginning in the yeere 1517. proceedeth by degrees, and increaſeth till the comming of Chriſt to iudgement. Fiftly, his deſtruction, which is begun by the preaching of the Goſpell, and ſhall be finiſhed by the comming of Chriſt. 2. *Theſſ.* 2. 8.

CHAP. 2.
Of the number of his Name.

1. AS the manner of Traytors is, vnder pretence of the Kings name and authority to raiſe forces, ſeize vpon Cities and Caſtles, and ſend forth Edicts and Proclamations, but all againſt the King himſelfe, that they may depriue him of his Throne, and ſet vp whom they liſt in his roome: So doth Antichriſt vnder the name and authority of Chriſt, aduance himſelfe againſt Chriſt, and in pretence that Chriſt is in body abſent from his Church, draw vnto himſelfe by a ſacrilegious vſurpation the gouernment thereof. For this cauſe the Spirit of God minding to arme the faithfull againſt the ſubtilities of this hypocriticall enemie, propoundeth vnto vs a certaine name comprized vnder the number, 666. by which rightly vnderſtood, we might attaine to the true knowledge of him.

2. The Text in the Apocalyps is this, *That no man ſhould buy or ſell, b it he that hath this Character, or the name of the Beaſt, or the number of his name: here is wiſedome, let him that hath vnderſtanding count the number of the Beaſt, for it is the number of a man, and his number is* 666. Where by the character, the name of the Beaſt, and the number of his name, in all probability is meant one and the ſame thing. So *Haymo, Sixtus Senenſis, Alcazar*, and others vnderſtand it: and thus the latter is ſtill the expoſition of the former: as if a man would know what is meant by the character, S. *Iohn* ſaith by way of expoſition, *Or the name of the Beaſt*: and what by the name of the Beaſt, he addeth: *Or the number of his*

his name. And so the character of the Beast seemeth to be nothing else, but the name of the Beast, containing the number, *666*.

3. By the Beast whose Character, name, and number, is here designed, is not to be vnderstood Antichrist himselfe, who is figured out by the second Beast, *Apoc.* 13. but the first Beast, whose authority Antichrist doth vsurpe, and causeth it to be adored, and erecteth an image vnto it, and imposeth the name thereof vpon all men: as is plaine, *Apoc.* 13.12. that is, the Romane or Latine State (for so the first Beast signifieth) the last head whereof, is Antichrist.

4. It is said to be the number of a man, either because a man by reason and vnderstanding may finde out the mystery thereof: or because it is an obuious and vsuall name amongst men: as *Esay.* 8. 1. *The pen of a man:* and *Apoc.* 21. 17. *The measure of a man*; that is, such a pen and measure as are in vse by men: or lastly, because the name of the Beast, containing this number, is also the proper name of a man. Which way soeuer it be taken, it is all to one effect, for the sense of the Text.

5. This number, *666*. is diuersly interpreted by expositors of the Text, and that principally two waies; either mystically, or literally. The mysticall expositions are foure. First, some vnderstand it of the time wherein Antichrist began to reigne and reueale himselfe. Secondly, of the certaine degrees, by which this Beast doth captiuate men to his seruice and homage; both these are expressed by the Authour, and therefore I forbeare to speake of them any further. The third interpretation, is by a certaine Lawyer called *Caryon*, in his Anatomy of Antichrist, Chap. 21. who speaking of this subiect, saith; that it is a fashion of speech taken from the Greekes & Latines, in the censuring or numbering their Citizens: for there was (saith he) a twofold catalogue or numeration of them: The first, *census nominis*, which euery Citizen was bound to giue vnto the Censour: the other, a declaration of the estate and reuenue of euery Citizen, whereby they were ranked in their seuerall degrees: and so that S. *Iohn* like

a Censour setteth downe, first the name, and secondly the demeanes of the Beast, which is 666. talents of gold yeerely comming in. And this (saith he) is the number of the reuenue of this mystery, arising from his damnable trafficke of soules, answering in greatnesse to that of rich *Salomon*, of whom it is said, that there came in vnto him euery yeere, 666. talents of Gold; which amounteth to betwixt fiue and six millions, an Hebrew Talent auayling in worth eight or nine thousand Crownes, or six score pounds of Gold, as both *Epiphanius*, and *Budæus* affirme. The fourth mysticall interpretation, is that of *Anselme* Bishop of *Canterbury*, in his Commentary vpon the Apocalyps, Chap. 13. who saith, by the number of six, which is the first perfect number, is meant those, that in the state of Mariage, doe after their measure fulfill the Commandements of God, and so are in the lowest degree of perfection: and by 60. which is formed of six and ten multiplyed together, those which stand in the middle degree of perfection by their excellent graces and vertues, who though they come short of the third, yet doe farre exceede the former: but by the six hundred he saith, are to be vnderstood, such as are in the highest degree of perfection, as Monkes that keepe the integrity both of body and spirit. Now of these three degrees, the first bring forth fruite six fold; the second, sixty fold; and the third, an hundred fold: and that the Disciples of Antichrist shall preach, that none can be saued, except he bring forth one of these measures of fruites.

6. Of all these mysticall interpretations, not one commeth any thing neere to S. *Iohns* intention: for touching the first, seeing S. *Iohn* saith expressely, that it is the name of the number of the Beast, it can in no probability be referred to the number of the time, either of the beginning, or of the continuance of Antichrist. And for the other interpretations, besides many difficulties that encounter them in the Text, this is one principall: that is, there are diuers kindes of numbers, both amongst the *Hebrewes* and *Greekes*, some mysticall and Euangelicall, and others vsuall and ordinary, as *Scaliger* well noteth: so to put a difference betwixt these, the holy

holy Scripture setteth downe certaine markes of distinction, whereby they may be discerned. And for this cause S. *Iohn* to shew that this number is not to be taken mystically, or cabalistically, but literally and vsually, setteth this note vpon it, that it is ἀριθμὸς ἀνθρώπου, that is, ἀνθρώπινος, a humane name, or a name ordinary amongst men: for it is not τοῦ ἀνθρώπου with the article, as if it were the name of a certaine man, but ἀνθρώπου, without the article, by which signification, mysticall and cabalisticall interpretations are excluded.

7. The literall interpretation of this number is (as all agree) by some certaine name, the letters whereof, exactly containe 666. by computation, and neither more nor lesse. For as the *Hebrewes*, so the *Greekes* in imitation of them, in stead of figures vse Alphabeticall letters for computation. Now this number of the name of the Beast, some compute by the Hebrew, and some by the Greeke Characters: by the Hebrew, because the Reuelation was made to S. *Iohn* being an Hebrew, and therefore most likely in the Hebrew tongue, as most familiar vnto him, and that he translated it out of the Hebrew into the Greeke: and this they say is apparant, both by the sundry Hebraismes commonly vsed in this booke, and by the Hebrew names therein yet contained, as *Abaddon*, *Harmageddon*, *Gog*, and *Magog*: and by the so ordinary repetition of the number of seuen, all which sauour of the Hebrew language. And they that will haue it expressed by Greeke Characters, giue this reason; because the Reuelation was written in Greeke, and sent to the Greeke Churches, which last opinion is most probable.

8. In Hebrew we finde three words containing this number and all of them fitting the present state of Antichrist, as we take it. The first is רומיה *Romiah*, that is *Romana*, or *Romanus*, for Nounes collectiues with the Hebrewes, as *Iunius* obserueth, are taken promiscuously in both Genders: and if they were not, yet the Fœminine termination agreeth aswell to the purpose, because this number is not the proper name of Antichrist, but of the Romane state, which afterward is described by the name of a woman, and an harlot,

Apoc. 17. and 18. The second is a Latine name written in Hebrew letters, because the Latines doe not vse their letters for numerall notes, as the Hebrewes and Grecians doe, and this they say is רמעוש, *Romanus*: the knowledge of which name, deuote and learned M *Fox*, obtained (as he saith) of God by earnest prayer. Both these names doe fitly agree to the Antichristian State, for the Empire is still called the Romane Empire; and the Pope, the Romane high Priest or Bishop, and their Church the Romane Church; as if Romane and Catholike were all one, as *Baronius* affirmeth, and the Popes subiects, Romane Catholikes; all which things shew the agreement of these names, to the thing they are to expresse. The third is מסאה *Missa*, the Masse, wherein is couched together as it were in one bundle, wel-nigh all the mysteries of Antichrists kingdome.

9. In Greeke, there are found out many names that containe this number. *Irenæus* an Ancient Father and Scholler to *Polycarpus*, whom S. *Iohn* ordained the first Bishop of *Smyrna*, propoundeth three· ευανθας, λατεινος, τειταν, of the first whereof he affirmeth nothing: but the second (he saith) is very likely and probable, because it is the name of the great and last Kingdome, out of which Antichrist was to sprout. But the third he resteth most vpon, *vt maximafide dignum*; as most worthy of beliefe. But by *Irenæus* his leaue, we may rather resolue vpon the second λατεινος, and that for two reasons specified by *Irenæus* himselfe: one, because it is the name of the first Beast; and the other, because Antichrist is to impose that name vpon all men. But any one of the three doe fitly agree to the Romane Antichrist. For first, touching the name *Euanthas*, it is as much in signification, as happily flourishing: and what estate in the world is more flourishing, in power, riches, and stately buildings, multitude of attendants, delightfull Gardens, and Meadowes, delicacy of meates, and all other things, that may serue either for pompe or pleasure, then the State of the Romane Pope? There is not any thing in this world, either delightful to the eies, or desirous of the heart of man, which he and his Cleargy enioyeth not.

not. Their Palaces surpasse in stateliness the goodliest Mansions of Kings, and Princes, and their Pompe is farre greater then any of them. For this cause, *Pelitian* obserueth in the second Epistle of his first Booke, that Rome in their ancient Sacrifices was called by a secret name *Anthusa*, which is as much in effect, as *Euanthas*, happily flourishing. Secondly, the name *Titan*, is one of the names of the Sunne, whom both the *Grecians* and *Barbarians* made an Idoll, and worshipped, and carryeth with it an ostentation of reuenge. And is not the Pope such an Idoll? Hee is carryed aloft vpon mens shoulders, like the Goddesse *Pessinuntia*, with the Sacrament carryed before him like the *Persian* fire: all sorts of men fall downe and worship him as a God vpon earth, and kisse his feete. And that he may not want the name of this Idoll, hee calleth himselfe the greater light that ruleth the day, to wit the Church; that is, *Titan*, or the Sunne, and the Emperour the lesser, to rule the night, to wit, the Layty. And as the Moone is subiect to the Sunne, and not the Sunne to the Moone, so Emperors and Kings are subiect to him, and not he to them: and as farre as the Sunne doth exceede the Moone in greatnesse, so farre doth the Papall power exceede the Emperiall: and as it is impossible for the Sunne to depend vpon the Moone, so it is for the authority of the Pope to depend vpon the Emperor: and as the Sunne is the Father and Lord of all the Planets, so is the Pope of all Temporall dignities: and as all the Planets receiue their light from the Sunne, so doe all Bishops their power and authority from the Pope. And lastly, as the Sunne receiueth his light from the first mouer, and communicateth the same to all the rest of the Starres: so the Pope deriueth his power immediately from God, and dispenseth the same to all the members of the Catholike Church. And as for the vengeance which this name *Titan* also importeth, who can doubt but that it fitteth him in this respect to an haire, that considereth with what Gyant-like violence hee hath assaulted Kings and Princes; sometimes with the thunder-bolts of his Excommunications, wherewith the greatest were wont to be terrified,

fied as with lightning from heauen, sometimes with open and bloody Warres, and sometimes with secret Massacres, and treacherous designements: thus making as it were the earth to quake, and the stoutest and greatest hearts to tremble at his threats. Most fitly then by these two names wee haue a most liuely picture of this Man of sinne: and yet I confesse they are not so grounded vpon the holy Scripture, as that we dare fully rest vpon them.

10. The third name is λατεῖνος, which is the most probable and likely of all the rest, though *Irenæus* holds it not so. For first, the letters of that name exactly containe the number, 666. namely, if it be written with the Dipthong εἰ, and and not with a single *iota*, as the Iesuites cauill it ought to be, and so would infringe the credit of this name, because the letters doe not agree with the number. But *Irenæus* that knew the Greeke tongue better then they, and also wrote in Greeke, writeth it with the Dipthong, and not with a single *iota*. And whereas speaking of τεῖτον, hee qualifieth it thus; *Si modo per ει scribatur*, that is, if it may bee written by the Dipthong ει comming to λατεινος, he maketh no qualification, but taketh it for granted that it ought to be so written. And this learned *Scaliger* obserued in his *Animaduersions* vpon *Eusebius Chron*: that the Greekes vsed to turne the letter *iota* into the Dipthong ει, when it went before a *N*, as Αντωνειο, Σαβεινος, λατεινος, insomuch, that it was not onely not a fault so to write, but a fault not to write so. Secondly, it cannot be doubted, but that by that Beast with seuen heads and ten hornes, *Reuel.* 13. and 17. is meant the state of the Empire and City of Rome: now the seuenth head which is Antichrist, is one of the heads of this Beast, and therefore must needs haue the same domination with it; that is, Latine or Romane, as the other fixe were called, especially by the Greekes, who called it ordinarily by this name, *The Latine Empire* and *Emperour*. Thirdly, it is also certaine, that during the time of the Latine or Romane Empire, Antichrist could not discouer himselfe: but that which was the obstacle of his comming being remoued, then he was to spring out of

of the ruines thereof, and so must needs succeed him in the same place and authority: but the Empire of Rome is long agoe taken out of the way, there remaining nothing thereof now but a bare title without being. And the Pope hath vsurped all the power and authority thereof into his hands, as also the City it selfe, and therefore why should wee doubt but that the name Antichrist is λατινος; and so that the Pope is he without all question? Lastly, that he may plainely declare that this name belongeth properly vnto him, and none else, he imposeth this name vpon all that depend vpon him: his Church is called the Latine Church, so is the Apostolicall Sea: the publick Liturgie is commanded to bee Latine: so Prayers, Bulles, Indulgences, Masses, Vespers, Mattens, Decrees, Pleas, all *Latine*; yea, the holy Scripture it selfe by the Decree of the Counsell of *Trent*, is not authenticall, but in Latine. And that which is most obseruable, this publick seruice in the Latine tongue, was (as *Wolphius* sheweth) brought in and obtruded vpon the whole Church, by Pope *Vitalian* precisely in the yeere, 666. which is the number of the name of the Beast in the *Apocalyps*. Did not *Irenæus* then ayme neere to the marke, when he propounded λατινος, as very likely to bee this name? Who if he had liued at this day, and seene all these things before named, especially the diuision of his Romane Empire, and the Papall vsurpation, would not haue giuen it out as a probable coniecture, but as an assured and vndoubted truth. *Recondit lect.*

11 There are diuers other names found out, or rather deuised by sundry Authors, which in the Greeke Characters make this number; as αρνουμαι of *Hippolitus*, which is *Nego* in Latine; λαμπητης of *Arethas*, that is, *illustris, famosus*; νικητης, *Victor*, a Conquerour; κακος οδηγος, *prauus dux*, a wicked Guide; ολως βλαβερος, *vere nocens*, truly hurtfull; παλαι αδικαιος, *olim inuidens*, enuying of long time; αμνος αδικος, *Agnus nocens*, an hurtfull Lambe; αντιος of *Primasius*, that is, *contrarius*, an Aduersarie; εκκλησια ιταλικα the Italian Church; Θεος ειμι επι της γαιης, *I am a God vpon earth*: with diuers other like; out of all which, *Bellarmine* concludeth, that because the

word λατινος in Greeke, or רמיעגרש *Romanus* in Hebrew, doe not onely comprehend this number, but manie other names beſides, therefore this cannot bee the name ſignified in the Apocalyps. But wee are to vnderſtand; firſt, that ſome of theſe names doe not iumpe with the number, as ἀρνουμαι, and λαμπιτης; and ſecondly, that ſome do properly appertaine to the Pope, and to the Church of Rome; as Κακος ὀδηγος, ἀμυος ἀδικος, ατιμος, ἐκκλησια ιτωλικη, θηρ ἐιμι θηγαιν. yet thirdly, that none of them repreſent the name of the former beaſt which λατεινος doth, and therefore are in no ſort to be accepted, as nothing agreeing to the purpoſe of that Propheſie: for if any name would ſerue the turne, an hundred ſuch like were eaſie to be deuiſed by the wit of man.

12. As for thoſe names inuented by the learned Papiſts, onely of purpoſe to diſgrace our Religion, they ſauour ſo much of malice and ignorance, that they deſerue no other confutation, but deriſion and contempt: ſuch are theſe enſuing: *Martin Lauter*, for *Martin Luther*, if the Latine letters be accounted for numbers after the Greeke computation, this is *Lindans* deuiſe: but *Genebrard* will haue it to bee *Lulther* for *Luther* being written with Hebrew characters. *Bellarmine* hath deuiſed *Dabid Chitreia*, for *Dauid Chitraus*; and σαξονιας for the Country wherein *Luther* was borne: all which are ridiculous, and farre vnbeſeeming the grauity of ſuch learned men, were not their eyes blinded with malice. By as good reaſon we might conclude, that *Paulus Quintus* was Antichriſt, becauſe the Anagram of his name is thus, *Quis tu? an Lupus?* And his title which hee takes to himſelfe, *Vicarius Dei generalis in terris*, containeth in the numerall Letters thereof iuſt the number *666.* as may appeare by this computation of them: or that euery Pope ſince they tooke vpon them the title of the head of the Church and vniuerſall Biſhop, is Antichriſt: Otherwiſe as *Walter Bruite* diuers hundred yeeres ſince affirmeth, theſe words, *Dux Cleri*, make the ſame number of *666.* but theſe Cabaliſticall conceits, are rather flaſhes of ouer-flowing wits, then ſound traces of true iudgement.

13. The

13 The name λατῖνος then, is of all the most probable vpon which wee rest, vntill it shall please God to reueale another vnto vs: for Antichrist must bee the head of the Romane state in generall, but so farre forth as it is Latine: the Mother City whereof is seuen hilled Rome. For this name *Latine* is that by which the East and Westerne Romanes were distinguished, the Westerne calling themselues indeed Romanes, yet by the Greekes were called alwaies Latines for distinction sake.

CHAP. 3.

Of the Character or Marke of Antichrist.

1. A Character is a marke or symboll of difference by which one thing is knowne from another; thus Merchants by certaine Seales and Markes vse to distinguish their Wares, and Graziers their Cattle and Sheepe, and Captaines their Souldiers; as *Ismael* the *Persian Sophi* distinguished all his followers that held of *Haly*, whom they pretended to bee the true successour of *Mahomet*, from the Turkes, that were of a contrary opinion, by a red Ribbon on their Hats. The word is deriued from χαράσσω or χαράττω, which signifieth to imprint, or ingraue a marke vpon a thing: and so Character signifieth a marke, or note imprinted. And it is taken either literally, or metaphorically; literally as before, and metaphorically as in *Demosthenes*, ἐν ταῖς ὁμιλίαις τῆς ψυχῆς χαρακτῆρ ἐστιν, that is, *In the Speech is seene an image of the minde*: more particularly for a forme or peculiar fashion of speaking, called of *Tully Forma dicendi*: and so also *Forma* or *Character viuendi*, *A fashion or maner of liuing*, consisting in outward Rites and Ceremonies, as it is vsed, 2. *Machab.* 4. And lastly, it is vsed for the description of a thing, whereby it is distinguished from another, as *Tully* affirmeth in his *Topicks*. These different acceptations of the word, shew plainly, that the Papists who restraine the word to some corporall and visible marke to bee imposed by Antichrist vpon his

followers, doe manifest wrong vnto the holy Ghost, restraining that to one strict sense, which should bee left at large.

2. There be sundry opinions touching this Character of the Beast what it should be. *Bullinger* thinketh it to be Vnction of *Chrisme*, wherewith all Christians liuing vnder the obedience of the Bishop of Rome, are signed in the forehead. *Bullinger. ser. 61.* in *Apocal. Theodorus Bibliander* in his *Chronology tab.* 10. saith, it is nothing else but the outward profession of the Romane faith, without which the Papists affirme, that a man cannot be a true Catholike. *Chytraeus* would haue it to be the Oath, which is imposed vpon all for their obedience to the Church of Rome. Others thinke it to be the Vnction sacerdotall, by which an indeleble character (as they say) is imprinted vpon all that take those sacred orders: and some againe to be nothing else, but the superstitious carriage of Popish ceremonies of the Romish Church, as worshipping of Images, creeping to the Crosse, adoring the Sacramentall bread, and such like. *Hippolitus* the Martyr (if he bee not counterfeit) saith, that this Character is nothing else, but not to vse the signe of the Crosse, but rather to detest and abolish it, which is a priuatiue marke, and therefore no marke at all: for a Character is a positiue impression. *Primasius*, *Beda* and *Rupertus* thinke, that the Character of Antichrist shall bee certaine letters, wherewith the name of Antichrist shall be written: but this opinion *Bellarmine* himselfe confuteth. *Ribera* in his Commentary vpon *Apoc.* 13. *nu.* 13. and 34. 35. hath two opinions concerning this Character, the one that it should bee a certaine marke in Antichrists priuy Signet, wherewith hee should seale all his Decrees, Edicts, and Letters after the maner of Kings and Princes, and probably coniectureth, that this may bee the picture of a Dragon, as the Romane Emperours carried an Eagle in their Signet and Ensignes: but hee little thought that this coniecture would touch some of the Popes, and *Paulus Quintus* by name, who bore Dragons in their Armes. But not resting vpon this, his second coniecture is, that it should bee the name wherein Anti-

Antichrist most glorieth; abridged in a certaine figure, and this he supposeth out of one *Aubertus*, who tooke it (as he saith) from *Primasius*, might well be the name of Christ, or the Messias: which Antichrist should stile himselfe by. This figure is thus expressed by him, as is set downe in the margent, which if it be so yet fitly agreeth to the Pope, who glorieth in the name of Christs Vicar, and vseth, or rather abuseth all kinde of crosses to most horrible Idolatry: and therefore *Napiour* vpon the Apocalyps, saith; that these very crosses thus abused in the Church of *Rome*, are the true markes of the Beast. Lastly, *Bellarmine* with more modesty then the rest, thinketh, that Antichrist shall haue a positiue visible marke, which he will imprint vpon all: but what marke this shall be, cannot be knowne, till Antichrist himselfe be come.

3. *Bellarmine* proueth out of the words of the Text, that this Character is but one and not many: for the Scripture (saith he) speakes alwaies of it, and of the name, and of the number of the name, in the singular number; and therefore that they speake absurdly, that bring in a multiplicity of workes: whereunto we consent, that the Character is but one: and yet it hindereth not, but that which is *vnum specie*, or *numero*, one in kinde or number, may notwithstanding haue many parts and branches: As the body of a man is one, and yet hath many members: a tree is one, and yet hath many branches: the Church is one, and yet hath many parts: so is this Character one, and yet may be diuided into many sections and parts, which so that they proceede from one roote, and tend to one end, doe no waies hinder the vnity of this Character. And so though in generall, this Character of the Beast be common to all Antichrists followers, yet some may be marked with one branch of it, and some with another, according to their quality, being in effect all but one and the same. For as the Character of Christians is but one, to wit, their subiection to Christ, and their spirituall communion with him, as the onely Head and Spouse of the Catholike Church: yet this one hath many parts, and is ei-

ther inward or outward: the inward Character of a Christian, is faith working through loue, with which they that are indued, are sealed vnto saluation, and knowne onely vnto God. The outward, is partly in the forehead by profession of this faith, and partly in the right hand, by liuing according to the rules of that profession, and partly in the participation of the Sacraments, to wit, Baptisme, and the Lords Supper, which are the badges of Christianity. So the Character of Antichrists followers, though it be but one in *specie*, yet it is partly inward, and partly outward: the inward may well be accounted that implicite faith of the Papists, whereby they beleeue whatsoeuer the Pope and the Church of *Rome* beleeueth, or propoundeth to be beleeued, though they know not what it is: and the outward, is either in their forehead, by open profession of the Romane faith, or in the right hand, by liuing according to the superstitious traditions of the Church; or lastly in both, by receiuing the Popish Sacraments, and putting more confidence in them for their saluation, then in those Sacraments which Christ himselfe ordained. And thus *Lyranus*, *S Augustine*, *Primasius*, *Richardus De sancto Victore*, *Haymo*, and diuers others of their owne side, expound the phrases of the fore-head, and right hand, *In fronte per professionem, in manu per operationem.*

Aug. de ciuit. dei lib. 20. cap. 9.

4. This marke of the Beast then being one in *specie*, and yet diuided into many branches, may well be considered two waies: either as common to all that are subiect to Antichrist, or particular to such as buy and sell. This distinction is plaine in the Text, *Reuel.* 13. 16. 17. *And he causeth all both small and great, rich and poore, free and bound, to receiue a marke in their right hand, and in their fore-heades*: this is the common marke, and then followeth in the Text: *And that no man might buy or sell, saue he that had the marke*: which is the particular marke, plainly distinguished from the former, by the coniunction copulatiue (*and*) whereby all Papists binde themselues in obedience and subiection to the Pope, and the Church of *Rome*, without which it is not

not lawfull for any to make profession of the Christian faith, without the imputation of Heresie, or Schisme at least. And this marke seemeth to be imprinted foure seuerall waies principally. First, by the Sacrament of Baptisme according to their vse. Secondly, by their supposed Sacrament of Confirmation and Chrisme. Thirdly, by solemne oath and attestation. And lastly, by customary superstition, and practise of the Romish Ceremonies.

5. Concerning Baptisme they themselues teach and affirme, that therein is contained a secret and implicite oath of obedience to the Pope, which is a kinde of hidden Character: thus *Mathæus Tortus*, or rather *Bellarmine* page. 51. and *Augustinus Tryumphus. q. 22. art. 4. ad secundum.* And this Character I thinke to be imprinted according to their doctrine by the Popish Ceremonies, wherewith that holy Sacrament is adulterated, Creame, Oyle, Salt, Spittle, and many other such apish trumperies, which Christ, and his Apostles, and the Primitiue Church neuer heard of, but are part of those counterfeit drugs, that are fetcht out of the Whore of *Babylons* box: and so whereas in holy Baptisme, we receiue the Character of Iesus Christ, they are thereby marked as slaues vnto Antichrist, which is a most horrible prophanation of that most Sacred mystery. For should that which is the marke of our obedience to Christ, be made a marke of our obedience to Antichrist? Are men therefore baptised into Christ, that they should serue Antichrist? But thus it becommeth Antichrist to doe, therefore we need not wonder at it.

6. In their supposed Sacrament of Confirmation, which they blasphemously preferre before Baptisme, for they teach, that a man is not a full and perfect Christian, though he be baptized, till he be confirmed by the hands of the Bishop, and that a man is not a Christian till then. I say in this Sacrament, an apparant marke is printed on the forehead of the Confirmed by the Bishop, with their hallowed Chrisme, in forme of a Crosse: and this they say is so necessary, that he cannot be a Christian, *qui confirmatione episcopali non fuerit chris-*

Bellar. catechism.

chrismatus : that is, not marked with *Episcopall* Confirmation. Yea *Bellarmine* directly affirmeth, that by confirmation, another marke is imprinted vpon the soule then by Baptisme, by which a true Christian shall be discerned from an Infidell *apud inferos*, that is, *amongst the dead, or in the gates of hell.* This then is another way whereby men receiue the marke of Antichrist, when with such superstition, and an opinion of necessity, they vse this Popish Ceremony, of which I doubt not but there is and may be an holy vse in the Church of God; but so, that it be first purged from these superfluities.

7. The third is by protestation and oath, whereby all from the highest to the lowest, Emperours, Princes, Bishops, Clerkes, with all that take any degree in schooles, or vndertake any publick office in the Common-wealth, or that being priuate persons, are suspected to disagree from the doctrine of the Romish Church, are constrained to sweare allegiance and fidelity to the Pope, as to the supreame head of the Church. And this Character is imprinted both in their foreheade by solemne attestation, and in their right hand by laying it on a booke: and the reason hereof is this, because they hold it of necessity to saluation, for euery creature to be subiect to the Bishop of *Rome*. And that we may see this in particular, the Emperour before he can be Crowned and confirmed by the Pope, taketh two solemne oathes, one at his entrance into the City of *Rome*, to preserue the ancient and vsuall customes thereof, and the second in the Chappell of the Virgin *Mary*, called S. *Mary* amidst the Towers, where he sweareth himselfe a Liege-seruant to the Pope, and that he will protect and defend him, and the Church of *Rome*, in all the necessities and vtilities thereof: then he must be couered with a surplesse, and receiued amongst the Canons of S. *Peter*, as a Canon and Brother, as if he were not capable of the Imperiall dignity, vnlesse he were enrolled into the orders of the Beast: then one of the Cardinall Bishops, accompanied with two Deacons, leadeth him in to the Altar of S. *Maurice*, where he is annoynted on the right arme and shoul-

shoulders in forme of a Crosse, with the exorcised Oyle of the *Catechumes*, and before his Coronation, the Pope giueth to the Emperour kneeling before him a Sword and an Apple into his right hand, and a Scepter into his left. In fine, after his Coronation, the Emperour waiteth vpon the Pope at saying of Masse as a sub-deacon, and deliuereth vnto him the Chalice, and a plate with Hostes, and water to mixe with the wine. This is the order of the Emperours Coronation: wherein what doth he else, but receiue vpon him the marke of the Beast, seeing all these Ceremonies are both the inuentions of the Pope, and serue to no other end, but to tye him to his obedience? The like protestation of obedience to the Pope and Church of *Rome*, is made by all such Princes as are subiect to the Papacy at their Coronation, as Histories doe abundantly testifie. The Oaths that Bishops take at the time of their consecration, is notorious and famous, when neuer mentioning God, nor Iesus Christ, nor his word, they onely sweare that they will be obedient to the Pope, defend the Royall rights of S. *Peter*, entertaine his Legates, maintaine and augment the Rights, Honours, and Priuiledges of the Church of *Rome*, and visit either personally, or by by their Legates, the Apostolike Sea, once in three or foure yeeres, together with many other particulars: which Oath is to be seene at large, in the Pontificall, in the Chapter of the consecration of Bishops: and who seeth not, that it is not an oath of a Pastour of the Church, promising obedience to God and his word, but of a vassall to the Pope, as to his feudall Lord, and Soueraigne Prince? In summe, the generall Oath that all take, is set downe in the Bull of *Pius Quintus*, vpon the forme of Oath from the profession of their faith, wherein is expressely contained, the new Romish Creed, consisting of twelue new articles, equall to those twelue of the Apostles Creed, wherewith, as with a manifest Character, all the Romanists are stamped, and that by the decree of the *Tridentine* Councill.

8. The last way of imprinting this Character, is by the superstitious practise of the Popish Ceremonies, as namely,

the celebrating of Festiuall daies ordained by the Pope, hearing of Masse, fasting in Lent, and other enioyned times, abstaining from flesh on Fridaies, and Saturdaies, shriuing to a Priest at Easter, partaking the Sacrament vnder one kinde, creeping to the Crosse, falling downe before an Image, putting ashes on their heads on Ashwedensday, and whipping themselues on good Friday, with an hundred more such vaine trumperies, which were neuer commanded by God, and wherein notwithstanding they place the perfection of a Christian life.

9. As touching the particular marke: that is proper to them that buy and sell in the Church, as the words of the Text doe plainly shew: now if this buying and selling be referred to outward and ciuill commerce betwixt man and man, as some suppose, yet it fitly agreeth to the Romane Bishop, who prohibiteth all such commerce with those that are not subiect to the Church of *Rome*. Thus *Gregory* the seuenth, *alias Hildebrand*, counselled *William* the Conquerour; *Ne aliquem in sua potestate aliquid emere aut vendere permitteret, quem Apostolicæ sedi inobedientem deprehenderet*, that is, *That he should permit none to buy and sell in his Dominion, whom he found disobedient to the Apostolike Sea.* *Alexander* the third, in *Synodo Turonensi*, caused the very Decree to be made, that no dwelling place or succour should be affoorded to such as withdrew themselues from the subiection of the Pope. *Sed nec in venditione et emptione aliquis cum iis communio habeatur.* So it was also decreed in the *Laterane* Councill, against the *Albigenses*, *Ne quis eos in domibus vel in terra sua tenere vel fouere, vel negotiationem cum iis exercere presumat.* The like is to be found in the Bull of *Martine* the fift, against the errours of *Wicleffe*, and *Husse*: and in the Bull of *Paulus* the third, against King *Henry* the eight and his subiects, *Ne permittantur contractus inire, negotiationes et marchantias quaslibet exercere, &c.* And no maruell if they forbid to buy and sell those that haue not this marke, seeing they goe so farre, as to dissolue the bonds of nature and humanity: as that an Heretike may lawfully be spoiled

Bertold. Constant. Append. ad Herman. Contract. an. 1054.

Gullel Neubrig. rerum Anglic. lib. 2. cap. 15 et lib. 3. cap. 3.

ſpoiled of all goods : a Father may diſinherite an Hereticall ſonne : and a ſonne may likewiſe deny obedience and maintenance to his Father : a Catholike wife, is not bound to yeeld beneuolence to an Hereticall husband; ſubiects are not tyed to obey their Hereticall Prince, but may riſe vp againſt him and depoſe him. Theſe are their owne proper doctrines, printed, maintained, and propugned by them. And who is an Heretike with them, but he, be neuer ſo Orthodox, whoſe faith doth not conſpire in euery point, with the faith of the Pope, and the Church of *Rome* ? This Prophecy then in this literall ſignification of buying and ſelling, doth ſo fit the Pope and his Church, that it may ſeeme rather to be an Hiſtory, then a Prophecy. Neither is *Bellarmines* exception any thing worth, that the *Iewes* in *Rome* vnder the Popes noſe, are permitted to buy and ſell: for this Prophecy is plainly to be vnderſtood of Chriſtians, and not of the Iewes or Infidels.

10. But if we vnderſtand it ſpiritually, of the traffick of ſoules, then is the caſe more cleare : for is not Merchandize made of ſoules of men in the Church of *Rome*, and doe they not ſell them at a very low rate? Witneſſe their Diſpenſations, Pardons, Maſſes, Trentals, *Agnus dei's*, holy Graines, with a number more ſuch like fopperies, which they exchange with men for the price of their ſoules. And who are the traders in this Mart ? But onely they, that haue receiued the marke of the Beaſt, who buy them for things of nought, and ſell them againe to the diuell for worſe then nought. Of this traffick of ſoules, S. *Peter* propheciеth, 2. *Pet.* 2. 3. That there ſhould ariſe vp in the Church falſe teachers, who thorough couetouſnes ſhould with fained words make merchandize of mens ſoules: that is, proſtitute the people of God vnto Sathan, and change the truth of God into gainefull fables. Theſe Merchants are all the Cleargy of the Papacy, who in their Sacrament of order, receiue the marke of the Beaſt. This is moſt apparant, by conſideration of the manner of the ordination of their whole Cleargy, from the leaſt vnto the greateſt. The ſmaller orders, are theſe foure : Porters, Le-

ctors, Exorcists, and Acoluths. The Porters at their ordination, receiue from the Bishop the keyes of the Church into their right hand: The Lector receiueth a booke, as also doth the Exorcist with his right hand: and the Acolutha a Candlestick with the candle put out: and by these seuerall ceremonies, they receiue the markes of their order, as is plainly described in the Romane Pontificall, *Fol. 6. 7. 8. 9.* &c. But before all this, they receiue their first tonsure, the Bishop cutting off the end of their haire in foure places: to wit, on the forehead, behinde, and by the two eares. The greater orders are three: Subdeacon, Deacon, and Priest. The Subdeacon receiues the Character of his order, by touching with his right hand the booke of the Epistles, as the Deacon doth by touching the booke of the Gospels. As for the Priests, after that the Bishop, with some other Priests assisting, haue impосed their hands vpon his head, which is an Euangelicall custome; he then annoynteth both his hands with sacred oyle, and then presenteth vnto him a Chalice with wine and water, and a plate with an Hoast in it, which he receiueth in his fingers, touching withall the plate and the edge of the Chalice, and by this action (say they) is the marke of this order imprinted vpon him. The like may be obserued in the higher dignities of the Cleargy, Bishops, Archbishops, Metropolitanes, Cardinals, all which, after their solemne oath of subiection to the Pope, as to their Leige-Lord, are really characterized with many markes and ceremonies. As Bishops, at their consecration with holy oyle, put on the crownes of their heades, & vpon their hands a Crosier staffe, a booke, a ring, two torches, two loaues of bread, with two vessels of wine, a Miter all besprinkled with holy water, and a paire of hallowed gloues. All which ceremonies, as they are not to be found in the booke of God, so they can be counted nothing else but the Beasts markes. As for Archbishops, Primates, and Patriarches; though they be chosen and consecrated, yet they may not execute their authority, till they haue receiued from *Rome* a *Pall*, *Pallium*, which *Pallium*, or *Pall*, is a little narrow cloake made of white wooll, hal-

hallowed by the sepulchres of Saint *Peter and* Saint *Paul*, and after kept by the Subdeacons till it be purchased of the Pope with a great summe of money. And this is their marke, without which they can neither buy nor sell in this Babylonish Faire. He that would see at large the foolery of this superstitious ceremony, let him read *Durand* his *Rational. Diuinis lib. 3. cap. 17.* and the booke of Sacred Ceremonies. *Lib. 1. sect. 10. cap 5.* The character of the great Cardinal, is a red Hat with long Tassels, by which they are knowne to be pillars of the world, (as their name in their fond conceit importeth,) and are made not onely the great Counsellors of State to the Apostolicall Chaire, but euen partes and members of the great Bishop himselfe.

11. By all this that hath beene spoken it is cleare, that all these diuers orders of the Cleargy, receiue the marke of the Beast; both in the forehead by an outward profession, and recognition of their subiection to the Pope; and in their right hand, by actuall obedience: neither haue they onely the marke, but also the name, and number of the name: for as the name most likely is λατεῖνος, containing also the number; so all that are of these orders must bee *Latines*, that is, be skilfull in the Latine tongue, without some knowledge wherein they would be vnfit for this negotiation, wherein all their trading is in Latine. And therefore the Councell of *Trent* doth require, that the very first orders are not to bee conferred vpon any, but such as haue some skill in the Latine tongue. I conclude then, that Saint *Iohn* hath set downe nothing touching the marke of the Beast, which doth not fitly agree to the Pope and his Cleargy.

CHAP. 4.

Touching the seate of Antichrist in generall.

1. THe seate of Antichrist (that is, the place where hee shall reigne and sit) is to bee considered two wayes:

Firſt, at large, ſecondly, more peculiar and proper. His Seate at large is deſcribed, 2. *Theſſ.* 2.3.4. to bee in the Temple of God: and his proper and peculiar Seate is marked out, *Reuel.* 17.18. to be the great City with ſeuen hils, which ruled then ouer the Kings of the earth. And theſe two different conſiderations, doe fall into each others: for therefore hee is ſaid to ſit in the Church of God, becauſe he ſitteth in the City with ſeuen hils, which taketh vpon her ſelfe the name of the Catholike Church: and therefore in the City with ſeuen hils, becauſe in the Church.

2. By the Temple wherein Saint *Paul* ſaith Antichriſt ſhal ſit, cannot be meant the Temple at *Ieruſalem*, as ſome of the Fathers haue imagined, and the Papiſts accuratly defend, as moſt fit for their Antichriſt, which they ſuppoſe to ariſe out of the nation of the *Iewes*; and that for three reaſons. Firſt, becauſe the Temple of *Ieruſalem* was a type and a figure of the Church of Chriſt, and therefore as other types and figures did, ſo ought it to ceaſe at the comming of the body and the truth: and therefore when the Church was gathered out of the Iewes and Gentiles, that Temple was to haue an end; they then that expect the reſtoring of the Temple, with the ſame labour expect the reſtauration of the Iewiſh Ceremonies. For as the Tabernacle which *Moſes* erected, which was a type of the Church Militant, ceaſed at the building of the firſt Temple; ſo that Temple both in the firſt and ſecond inſtitution which was a type of the Church triumphant, was to ceaſe and yeeld to the ſpirituall Temple which is the Church, wherein is repreſented both the Church Militant and Triumphant. Secondly, it cannot be vnderſtood of the Temple of *Ieruſalem*, becauſe it was foretold both by the Prophets and Chriſt himſelfe, that the ſecond Temple being once laid waſte, ſhould neuer be reedified againe. *Daniel* ſaith plainely, that the abomination of deſolation ſhould continue to the end, *Dan.* 9.27. that is, to the conſummation and end of the world, as both Saint *Ierome*, *Theodoret*, and *Origen* expound the words. *Eſay* alſo according to Saint *Ieromes* interpretation prophecyeth

of

of the same vtter and irrecouerable destruction. Chap. 25. 12. And so doth *Ieremiah*, Chap. 19. 8. 11. where he saith, *I will breake this people and this City as one breaketh a Potters vessell that cannot be made whole againe.* Which words, saith S. *Ierome* cannot be meant of the *Babylonian*, but of the *Roman* captiuity: for after the captiuity of *Babylon* the City was againe restored with the Temple; but after the destruction by *Titus* and *Vespasian*, it was neuer to be restored. But Christs prophecy is most pregnant of all the rest, both *Luke.* 19. 44. where he saith, *That one stone shall not bee left vpon another, that shall not be ouerthrowne.* And Chap. 21. 24. *That Ierusalem shall bee troden downe of the Gentiles, vntill the time of the Gentiles shall be fulfilled*: that is, till the end of the world, as Saint *Chrysostome* in his second Oration against the Iewes expounds it. Thirdly, the euent in experience sheweth the truth of all this: for the Temple hath beene oftentimes attempted to bee reedified: first by the counterfeit *Messias*, *Barchochebas* vnder *Hadrian* the Emperor: secondly, in the time of *Constantine* by the Iewes: and thirdly, by *Iulian* the *Apostate*, who deputed vnto that worke *Alipius* of *Antiochia*, and furnished him with all prouision necessary for the accomplishing thereof. But as Saint *Chrysostome* speaketh, *They knew not that they went about an impossible thing*, the Lord from heauen by a fearefull earthquake and reuenging flames, with miraculous crosses fixed in their garments disappointed their purpose, and made them will they nill they to surceasse from their worke. *Iulians* scope with the rest of the Iewes was to conuince Christ our Sauiour as a lying Prophet: but they themselues were thereby conuinced of horrible impiety, blasphemy, and apostacy, against the Son of God. Adde hereunto the consent of *Chrysostome*, *Origen*, *Cyrill* of *Ierusalem*, and *Ierome* with others, that the opinion of restoring the Temple is to bee numbred amongst Iewish Fables.

Chryses. or. 2. contra Iudaeos.

Orig. tract. 29. in Mat. Cyrill in Ruffino lib. 1. cap. 37. Hieron. ad Marcellam. Sozomen. lib. 5. cap. vlt.

3. Neither by the Temple of God can we vnderstand any other materiall Temples built of Lime and Stone, as if Antichrist should chuse one of them to make his seat in, and from thence

thence to exercise his dominion ouer the rest. For God dwelleth not in Temples built with hands: and these places are called Temples and Churches, not for their structure and building, but by reason of the assemblies of Gods people in them, to offer vp spirituall sacrifices of Prayer and praise vnto God: so that whersoeuer Gods people assemble together to pray vnto God, and to praise his name, and to heare his Word, and to receiue the Sacraments, there is the Church, though in the caues of the earth, or any other priuate place, as was in times of persecution: neuertheless, if we vnder stand materiall Churches, yet we say with Saint *Hilary*, that euen in these Antichrist shall sit, *Potestate regiminis, non actu presentiæ corporalis*, that is, *By the power of rule, and not by corporall presence.*

Hilar. lib. contra Arrianos et Auxent.

4. But by the Temple of God is meant the Church militant, which Saint *Peter* calleth a Spirituall house, built of liuely stones, that is Christian soules. 1. *Peter.* 2. 5. this Saint *Paul* calleth the House of God, 1. *Tim.* 3. 15. answerable to that of the Prophet concerning the Temple of *Salomon*; *My house shall bee called an house of prayer to all Nations.* It is a wonder that *Bellarmine* should bee either so ignorant, or impudent to affirme, that in the Scripture of the New Testament, by the Temple of God is neuer vnderstood the Christian Church, but euermore the Temple of *Ierusalem*: whereas the contrary is most apparantly true, as 1. *Cor.* 3. 16. *Know yee not that yee are the Temple of God?* where he speaketh to all those in the Church of *Corinth*, that call vpon the name of the Lord Iesus Christ, as is plaine in the first Chapter of the same Epistle, and second verse. Againe, 1. *Cor.* 3. 17. *The Temple of God is holy, which are you*, and 2. *Cor.* 6. 16. *You are the Temple of the liuing God*: and *Ephes.* 2. 20. 21. *And yee are built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the cheife corner stone, in whom all the building fitly framed together, groweth to an holy Temple in the Lord.* So *Apoc.* 3. 12. *He that shall ouercome I will make him a pillar in the Temple of my God, &c.* With what face then can *Bellarmine* auouch, that neuer in the New Testament

Testament, is meant the Church, but alwaies the Temple of *Ierusalem*. And the reason of this appellation is euident; that seeing the Temple of *Salomon*, called the house of God, and house of prayer, was a type or figure of the Church of Christ, therefore by an vsuall Metonymy in holy Scripture, the Church of Christ is called the Temple of God, and the House of God, and that not onely in the New Testament, but also in the Old, as *Zachar.* 2.8. *Esay.* 14.1. *Ier.* 23.8. and 33.15. And though some of the Fathers are against this interpretation, as *Irenæus* who suckt this error, as some others, from *Papias* a man coetane with some of the Apostles, yet too much giuen to superstitious opinions which he broached in the Church as Apostolicall traditions, as all know; yet the most of them are for it; as Saint *Ierome*, *ad Algas. q.* 11. *In templo Dei vel Hierosolymis vt quidam putant, vel in ecclesia vt verius arbitramur.* Saint *Augustine de ciuitate Dei lib.* 20. *cap.* 19. *In templum Dei sedet, tanquam ipse sit templum Dei quod ecclesia Chrysostomus in* 2 *Thess.* 2. *Sedebit in templo Dei, non Hierosolymitano, sed adeo in ipsis ecclesijs.* The very same is affirmed by *Oecumenius* the follower of Saint *Chrysostome* in his Commentary vpon 2. *Thess.* 2. and by *Theodoret* on the same place, and by *Primasius*: *Aquinas* also enclines to the same opinion, and so doth *Zuarez*, whose plaine censure is this: *Hic sensus errorem non continet, sed potius probabilior est.*

5. The words in the Greeke are εἰς τὸν ναὸν, which may receiue foure seuerall interpretations. First, *In templo*; secondly, *Supra templum*: thirdly, *Tanquam templum*: and lastly, *Contra templum*; euery one of these hath it Authour and Fautors; but which way soeuer they be taken, all fitly agree to the Pope. For first, he sits in the Church, that is, in that which they falsly call the Catholicke Church, wherein without question there are hidden many true members of the true Church. Secondly, he sits in it not as an ordinary member thereof, but as the head thereof, and so exalts himselfe aboue it, as the head is aboue the members; and this the word, *sit*, doth emphatically declare: for to sit is nothing

elſe but to reigne: and to ſhew that none but the Pope is this Antichriſt, whereas Kings are ſaid to reigne and not to ſit; Popes are ſaid to ſit, and not to reigne, as if they would verifie this prophecy to the letter. Thirdly, he ſits in the Church, *Tanquam templum*, as the Church, according to S. *Auguſtine*, for he alone ſometimes, as when it is ſaid, *Papa eſt tota eccleſia virtualiter*; and ſometimes ioyntly with his Cleargy, vſurpe vnto themſelues the name of the Catholicke Church, excluding not onely all others from that title that hold not with the Pope, but euen their owne Laity alſo, as if they were the onely people and heritage of the Lord. Thus ſaith Saint *Auguſtine*, *Sedet in amicum*, ſignifieth, *velut amicus*, *As a Friend*; and the Scripture ſaith in like maner: *Eſto mihi in Deum protectorem & in locum refugij*, that is, *Be, O God, as my protector and place of refuge.* Laſtly, he ſits againſt the Church, though he pretend neuer ſo much the title of the Church: For did euer Wolfe ſo hauocke the flocke of ſheepe, as the Pope doth the ſoules of men by his damnable and pernicious doctrines? So then, we need not ſeeke Antichriſt in the old wals of *Babylon*, nor among the ruines of *Ieruſalem*, nor amongſt the Turkes and ſuch as are ſtrangers to Chriſtianitie: but we muſt ſeeke him in the boſome of the Church, and amongſt them that vaut themſelues the onely Catholicke Church of Chriſt.

6. It is a moſt friuolous and abſurd exception, that the Ieſuites take againſt this, namely, that if the Pope whom we auerre to be Antichriſt do ſit in the Church, then the Church of Rome is the true Church, and we in ſeparating our ſelues from the communion thereof, Schiſmatikes, and Heretikes. For firſt, it is certaine that the Church of Rome was once the true Church of Chriſt, and famous for her faith and godlines. Secondly, that they ſtill pretend themſelues to be the onely Catholicke Church. And thirdly, we confeſſe, that they are ſtill a Church, though wonderfully corrupted and depraued, as a ſicke body that hath no ſoundneſſe in it, but yet ſtill holdeth life, for it hath in it the ſound doctrine of the Trinity, and Chriſtian Baptiſme, with all the Articles of the Faith. But they

they haue added heereunto many fearefull Idolatries and groſſe corruptions, and ſo are like a maſſe of mettall wherein there is ſome Gold, but more Tinne, Copper, Braſſe, Lead, and Droſſe. The vniuerſality of the name of the Church ſtretcheth it ſelfe to all that are dipped with the water of Baptiſme, and any waies profeſſe Chriſt: but of this body ſome parts are more ſound, other languiſh with diſeaſes, and ſome againe are ſurprized (though yet breathing) with deadly Symtomes, and with death it ſelfe: of this latter kinde is the Church of Rome, which is poſſeſſed with a mortall ſickneſſe, euen neere vnto death, from the crowne of the head, to the ſole of the foot. Now are we departed from the Church, becauſe we renounce her corruptions? Do we forſake the whole maſſe, becauſe we abandon the droſſe, and other mixt mettals, and retaine onely the Gold? Doth a man therefore forſake his Country, becauſe he flyeth from one City infected with the plague, into another wherein the aire is purer within the ſame dition and dominion? This is ſo abſurd a concluſion, that it needs no refutation. Fourthly, there is no doubt, but that in the midſt of this corrupt Church, there are many true members of the Church of Chriſt, who hate the abominations of the Scarlet Whore, and though ſecretly, yet ſincerely worſhip God in ſpirit and truth. And laſtly, after the ſame maner is the Church, wherein Antichriſt ſitteth: as the Iewes were the people of God, when they had defiled themſelues with moſt filthy Idolatries: neither are we more to bee accounted Schiſmatikes for our ſeparation from this Synagogue of Satan, then the godly were among the Iewes, who obeying the admonitions of the Prophets, ſeparated themſelues from the ſociety of thoſe wicked Idolaters.

7. Saint *Auguſtine* writing to this purpoſe, vpon the firſt Epiſtle of Saint *Iohn*, *tract.* 3. approueth this expoſition; For (ſaith he) *all Heretikes and Schiſmatikes went out from amongſt vs; that is, went out of the Church: but they could not goe out if they were of vs: and therefore before they went out, they were not of vs: and if before they went out they were not*

of vs, then many are within and not gone out, and yet are Antichrists. And *Occumenius* vpon the same Epistle of Saint *Iohn* rendreth a reason why it is said, that the *Antichrists are sprung out of the Church, to wit, to the end* (saith he) *that they might bee accounted worthy of credit with them whom they should seduce, as comming from the Disciples, and preaching the word of God, according to the intention of their Master.* Which reason doth so much the more agree vnto the great Antichrist, by how much that his seduction stretcheth it selfe to more, and therefore hath need of greater appearance to be Christs Disciple, that the poyson of his deceit, might more powerfully worke into the hearts of men. And therefore seeing the Pope doth more proudly vaunt himselfe of the name of Christ and the Catholike Church, then any other Heretikes haue done: it cannot be doubted, but that this marke of Antichrist doth more properly agree vnto him then vnto any other.

CHAP. 5.

Touching the particular seate of Antichrist.

1. THe proper and peculiar seat of Antichrist, is not *Ierusalem*, as some Papists contend, nor yet the City of the deuill opposite to the City of God, nor yet *Rome* Pagan, as it was before *Constantine*, as others; nor yet *Rome* desolated and ruined at the end of the world, as a third sort auerre: but the City of *Rome* whilst it beares the name of Christian, and pretends it selfe to be the Mother of all Churches, and the place of Saint *Peters* Chaire. Not *Ierusalem*, because that City and Temple was so destroyed, that they are neuer againe to be restored, as hath beene proued: neither is it either probable or possible, that Antichrist in the space of three yeeres and an halfe, which is the time assigned vnto him for his reigne, should build so famous a City and a Temple to reside in. And therefore by that great City spoken of, *Reuel.* 11. 8. in the streets whereof it is said, that the dead

dead bodies of the two witnesses should lye, cannot be meant *Ierusalem*, which is no where in the new Testament called the great City, but *Ciuitas Romana, the City of Rome*, whose center being at that time in *Italy*, spread it selfe by the circumference almost ouer all the world: and is fitly called *Sodome* for the filthinesse therein committed, wherein that vnnameable sinne of *Sodome* is not onely practised, but euen commended and approued, a Cardinall of theirs hauing written a booke in praise thereof: And *Ægypt*, for the cruelty and idolatry: and in this City it is truly said, that the Lord was crucified, not onely in his members, but euen in a Prouince and kingdome thereof, which all *Iudea* was at that time.

2. Not the City of the diuell, and multitude of wicked men: for if the Whore be so to be vnderstood, then the waters whereon she sitteth, which the Angell interprets to be peoples, multitudes, and Nations, are not the City of the diuell, nor yet the Kings that committed fornication with her. For the same cannot be both the place and person that sitteth on the place. If then the Whore of *Babylon* sitteth, that is, reigneth ouer the multitude of the wicked, then she cannot signifie the same multitude her selfe. Besides, if all the inhabitants of the earth, whose names are not written in the booke of life, be the multitude of the wicked, *Apoc.* 13. 8. and this multitude doe follow and adore the Beast. *Apoc.* 13. 3. then if this multitude be the Beast it selfe, it must needs follow, that the Beast should follow and adore it selfe, which is most absurd. Some of our Aduersaries perceiuing this contradiction, doe of themselues reiect this interpretation. *Remond* in his 26. Chapter *de Antichristo*, saith plainly, that by the Whore of *Babylon* is meant the City of *Rome*, confirming the same by the authority of S. *Augustine*, *Orosius*, and S. *Ierome*: *Bellarmine* condescendeth to the same opinion, and so also doe *Ribera*, and *Viegas* two other Iesuites.

3. Nor *Rome* Pagan vnder the heathen Emperours: For first, this distinction of *Rome* Pagan and Christian, is meerely Sophisticall and absurd. For S. *Iohn* in the Apocalyps,

lyps, speaketh of one onely *Rome*, and that from the period of his owne time, till the vtter ruine and destruction thereof. *Apoc.* 17. 16. Now what a folly is it to dreame of two *Romes* together, when as he speaketh expressely but of one? Secondly, the City of *Rome* was neuer but one and the same, wherein first the Pagan Emperours reigned, which S. *Iohn* representeth by the first Beast: and then after them, Antichrist, which is the second Beast, or at least the seuenth head thereof. In both which times, notwithstanding the persecutions raised against them, there liued, and still do liue, many godly Christians. And therefore it is false which some of them affirme, that *Rome* is not the same that it hath bene, being descended from the seuen mountaines, where all their stately Palaces were erected, into the field of *Mars*: as if it were not situate in the same place where Ancient *Rome* was, and therefore not the same City, with that which is spoken of in the Apocalyps. For as *Rome* in the time of the Emperour *Claudius*, vnder whom Mount *Auentine* was taken within the compasse of the walles, is not another different City from that which was in the times of the Kings and Consuls, when the circuite was farre lesse: So that *Rome* which is at this day, is not another from that which was in the time of S. *Iohn*, though the compasse of the wals be farre lesse, by a thousand and two hundred paces, as *Onuphrius* reporteth. And for the field of *Mars*, whither they say the City is descended; it was in the reigne of the Emperour *Aurelian*, that the plaine was enclosed with in the wals, and yet so enclosed, that none of the seuen Mountaines were left out; though the buildings began to be more frequent in this plaine. For after the sacking of the City, by the *Gothes* and *Totilas*, when the third part of the wals were ouerthrowne, *Belisarius* and *Narses* reedified them againe, and well-neere in the same place, and vpon the same foundations, which after were enlarged by Pope *Leo* the fourth, by taking in Mount *Vaticane*, as *Blondus* affirmeth: So that it cannot be denyed, but *Rome* is the same at this day, which it was in the age of S. *Iohn*, albeit in regard of the great ruines thereof, it may be much

Onuphr. comment. Reipub. Rom. lib. 1.

Blondus Roma Instaur. lib. 1.

much changed in the buildings and edifices. All this is confessed by the Iesuite *Ribera*, writing vpon the 14. Chapter of the Apocalyps, *art.* 43. For he acknowledgeth, that it is for situation one and the same City still, which being soiled with so many foule impieties, must one day be purged with fire: and that many in *Rome* at this day by their names and Genealogies, doe boast themselues to be descended from the Ancient Romanes: and though they be not so descended, yet by ioyning themselues vnto them, and making vp but one ioynt body of a Common-wealth, and following their foot-steeps of wickednesse, they are to be reputed the same Citizens and Children of those vngodly parents, though not by nature, yet by imitation, and so are liable to the same plagues and punishments which were denounced against them: thus *Ribera*. And therefore *Bellarmines* distinction of *Rome* Pagan, and *Rome* Christian is friuolous; for *Rome* hath euer bene, and is, but one and the same, wherein there euer were from the beginning of the preaching of the Gospell to them, both Christians and Pagans; and this *Rome* as it might in some sense be called the purpled Whore, vnder the dominion of the first Beast, so it doth much more continue to be, vnder the dominion of the second Beast. Neither doth it follow from hence, that Antichrist should therefore reigne in the time of *Nero*, and *Domitian*, and other persecuting Emperours, though his mystery began then to worke, according to S. *Paul*, 2. *Thess.* 2. For *Rome* is not onely named the Whore of Babylon, in regard of the second Beast, which is Antichrist; but also in regard of the first; the Romane Emperours. Thirdly, if *Rome* Pagan be the seate of Antichrist, then *Rome*, & not *Ierusalem*, is his seate; and then Antichrist is already come, vnder the Heathen Emperours, both which they themselues most stiffely deny. Fourthly, if the whole state of the Romane Empire, be figured out by the Beast with seuen heads, whereof the sixt was the Emperours, and the seuenth Antichrist, as is confessed by most (though the name of the whole Beast be also attributed to Antichrist, in the same Chapter by S. *Iohn*:) and if S. *Iohn* describes the state of the whole

whole Beast, not seuering one part from the rest: then it must needs follow, that that City which was the seate of the Emperours, must also be the seate of Antichrist. Fiftly, if S. *Iohn* had meant to represent vnder the type of mysticall Babylon, *Rome* Pagan, he would not haue described it as it was to be vnder the eight King, namely Antichrist, who is called the eight, and yet is said to be one of the seuen, but as it was vnder the sixt head, to wit, the Emperours: neither would he haue said, that it should ascend out of the bottomlesse pit, seeing that was already ascended, and in a most flourishing estate. Sixtly, *Rome* is described by S. *Iohn* as it was to be a little before the last and finall destruction thereof, *Apoc.* 18. 21. 22. 23. and as vnder the reigne of Antichrist: but in the time of the heathen Emperours, Antichrist was not come by their owne confession, neither hath it bene yet vtterly destroyed, though it was grieuously sacked, spoiled, and defaced, by the *Gothes*, yet it remaineth still a famous City. It is impossible then, that S. *Iohn* should represent *Rome* Pagan, wherein neither of these were performed. Seuenthly, S. *Iohn* speakes of *Rome* in that estate which it was in, after the desolation of the Empire, it being diuided amongst ten Kings, who were to receiue their Kingdome together with the Beast, that is, Antichrist which can no waies agree to *Rome* Pagan, for *Rome* ceased to be Pagan before the dissolution of the Empire, and neither the Beast, nor the ten Kings had then receiued their dominion. Eightly, S. *Iohn* prophecying of the Whore of Babylon and her Idolatry, with the persecution of the Saints, is rapt with admiration, and calleth it a mystery: but if he had meant *Rome* Pagan what Prophecy, what mystery, what matter of admiration had bene therein? Could either S. *Iohn*, or the Saints, be ignorant of the Idolatry and cruelty of *Rome* Ethnicke, when they beheld them with their eies? Lastly, those things which are spoken of the Whore of Babylon, doe not agree at all to *Rome* Pagan, to wit, that the Kings of the earth committed fornication with her, and that the inhabitants of the earth should be made drunke with her wine. For ancient *Rome* did not allure

lure Louers vnto her by whorish enticements, but conquered them by politike wisedome, and warlike valour: neither did she impose her religion vpon conquered Countries, but rather receiued their religions into her selfe, so that (as their owne *Leo* affirmeth) she was subiect to the religions and errours of all Nations, all which is truly verified of *Rome* Christian.

Leo de Petro et Paulo. ser. 1.

4. Nor lastly, *Rome* dissolued, ruined, and relapsed (as some of them say it shall be at the end of the world) but not whilst it professeth it selfe to be Christian: for who can tell that *Rome* shall reuolt into Paganisme? Where learnt they this Prophecy? I am sure, that this conceite hath no foundation in holy Scripture, no footstep in the monuments of holy Fathers, no testimony of Schoolemen, no consent of their owne writers; and lastly, no moments of reason to maintaine it. *Suarez*, *Alcasar*, *Iustinianus*, disallow it, and *Maluenda* that laboureth as much in this question as any, detests it as altogether incredible, and why should any then beleeue their vaine and idle coniectures?

5. Seeing therefore that none of these is the seate of this Man of Sinne, it must needes follow, that *Rome* Christian and Papall, is his proper Seate and Throne, which may be confirmed by this demonstratiue Syllogisme: Mysticall Babylon is the seate of Antichrist: but *Rome* Papall is mysticall Babylon: therefore *Rome* Papall is the seate of Antichrist. To this Syllogisme they can giue no sound nor solid answer, but are distracted into diuers opinions: Some of them granting the proposition, deny the assumption: others confessing the assumption, deny the proposition; but neither of them bring any probable reason of their deniall: and therefore seeing they haue nothing to oppose reasonably against the premisses, they must needes admit the conclusion, as the English Rhemists, in *Apoc.* 17. 5. in a manner do. For as *Nero* and other Emperours, which bore the figure of Antichrist, had their prime seate at *Rome*: so (say they) it is most likely, that the great Antichrist shall also sit at *Rome*. But that our argument may be vndeniable, it shall not bee amisse to

proue both the propoſitions ſeuerally by themſelues.

6. That myſticall Babylon is the ſeate of Antichriſt, may be proued by diuers reaſons: I ſay myſticall Babylon, not the true Babylon in *Chaldea*, properly ſo called, where *Antiochus Epiphanes* reigned, who was the type of Antichriſt: for the Woman in the Apocalyps, is ſaid to haue the name *Myſtery* written in her forehead, to wit, the great Babylon, the mother of fornications, & abhominations of the earth, *Apoc.* 17. 5. plainly thereby ſhewing, that that Babylon whereof S. *Iohn* ſpeaketh, muſt be myſticall. Firſt, becauſe the *Chaldean* Babylon was a type of this myſticall, and therefore as that was the ſeate of *Antiochus* the type: ſo this muſt needs be the ſeate of Antichriſt himſelfe. Secondly, that which is the ſeate of the Beaſt, muſt needes be the ſeate of Antichriſt, for Antichriſt is deſcribed to be the laſt head of the Beaſt, *Apoc.* 17. and ſometimes by a *Synecdoche*, is named the whole Beaſt; but myſticall Babylon is the ſeate of the Beaſt, therefore alſo of Antichriſt. Thirdly, becauſe that which is the ſeate of the Whore, is alſo the ſeate of Antichriſt, for the Whore and Antichriſt are one and the ſame thing, by the confeſſion of many learned Papiſts: but myſticall Babylon is the ſeate of the Whore, and therefore of Antichriſt. Fourthly, the ſame that was the ſeate of the ſix firſt heads of the Beaſt, muſt needes alſo be the ſeate of the ſeuenth and laſt; but myſticall Babylon was the ſeate of the ſix firſt heads, to wit, Kings, Conſuls, Dictatours, Decemuiri, Tribunes, and Emperours; therefore alſo of the ſeuenth and laſt, which is Antichriſt. Laſtly, that City which in the time of Antichriſt was to be the Metropolis of impiety, and mother of fornications, and abhominations of the earth, wherewith the Kings of the earth ſhould commit fornication, and the inhabitants be made drunke with her poyſoned cup, and which ſhould be her ſelfe drunke with the blood of the Saints and Martyrs of Ieſus, is without doubt the ſeate of Antichriſt: but S. *Iohn* deſcribeth myſticall Babylon to be ſuch a City; and why ſhould any doubt then, but that it is the proper ſeate of Antichriſt?

7. Con-

7. Concerning the assumption, that *Rome* Christian is mysticall Babylon, may be proued by many arguments and reasons, but all may be reduced to this one head, namely, that seeing the description of Babylon made by S. *Iohn*, *Apoc.* 17. doth exactly agree vnto *Rome* in euery point, therefore it cannot but be, that Babylon is there intended. But not to stand vpon euery particular, there are two notes in the description, which so euidently marke out the City of *Rome*, as there can be no place of doubting left: for they so properly agree vnto *Rome*, that they cannot be applyed to any other City of the world. The first is, *Apoc.* 17. 18. where the Angell telleth *Iohn*, that the Woman, to wit, the Whore of Babylon, is the great City, which hath dominion ouer the Kings of the earth: now what City had then, and long after, euen in the Christian state thereof, dominion ouer the Kings of the earth, but *Rome* onely? No man is so ignorant as not to know this to be true, none so impudent as to deny it. The second note is, that this Woman sitteth vpon seuen hils: and this is the situation of *Rome* at this day, for the wals of the City enclose seuen hils: to wit, *Palatine*, *Capitoline*, *Quirinall* *Cœlius*, *Esquiline*, *Vimnall*, and *Auentine*, and therefore it is called in Greeke, *Roma* ἑπτάλοφος, and in Latine *Septicollis*, and to that end they held a Feast euery yeere, as *Plutarch* reporteth, called *Septimontum*, in honour of those seuen hills. *Propertius lib.* 3. *Eleg.* 10. concludeth both these notes in one verse.

Septem vrbs alta iugis, toti quæ præsidet Orbi.

Now from hence I thus conclude: that City which in the time of S. *Iohn*, had dominion ouer the Kings of the earth, and was situate vpon seuen hils, is mysticall Babylon. But *Rome* in S. *Iohns* time, had dominion ouer the Kings of the earth, and was situate vpon seuen hils; therefore *Rome* is mysticall Babylon. Hither I might adde the testimony of the Fathers, as of *Tertullian aduersus Iudæos et contra Marcion. lib.* 3. *cap.* 13. *Euseb. lib.* 2. *cap.* 14. *Hieron. in Esaiam lib.* 13. *cap.* 47. *et ad Algas. q.* 11. *Victorinus Martyr in Apocalyps. &c.* But S. *Augustines* witnesse shall serue for all the

reſt: he in his booke *de ciuitate Dei. lib.* 18. *cap.* 1. 21. 27. *et lib.* 16. *cap.* 17. calleth *Rome* the ſecond Babylon, another Babylon, and the Weſterne Babylon. Yea many of the Popiſh Doctors themſelues, being ouercome with the force of truth, confeſſe the ſame. As *Baronius, Ann.* 45. *nu.* 18. *Ribera in Apocal.* 14. 11. 27. 28. *Viegas in Apoc.* 17. *com* 1. *ſect.* 3. *Bellar. de Rom. Pontif. lib.* 2. *cap.* 2. and *lib.* 3. *cap.* 13. *&c.*

8. The Rhemiſts in their Annotations vpon the 17. of the Apocalyps, diſtinguiſh betwixt the Romane Church, and the Romane Babylon. The Church (ſay they) in *Rome* was one thing, and Babylon in *Rome* another thing. *Peter* ſate in *Rome*, and *Nero* ſate in *Rome*; but *Peter* as in the Church of *Rome*, *Nero* as in the Babylon of *Rome*; thus they. And thereupon they inferre, that *Rome* Chriſtian is not myſticall Babylon, and ſo not Antichriſts ſeate, but *Rome* Pagan and Heathen. But this is a moſt idle conceite: for though it be true, that the Church of *Rome* was one thing, and Babylon in *Rome* another; yet they were both in *Rome*, and ſo mixt together, that *Nero* liued in the middeſt of the Church, though he was not of the Church, and *Peter* in the middeſt of Babylon, though he was not of Babylon. For if the faithfull were not in the middeſt of Babylon, why doth the voyce from heauen cry, *Come out of her my people, &c. Apoc.* 18. 4. Howbeit in Antichriſts time, which was euer ſince *Boniface* the third (for then he firſt began to ſhew himſelfe) till this day, the Church of *Rome* is depraued ſo, and corrupted, that there remaineth of it nothing but the bare carkaſſe without life, it being fallen from the faith of Chriſt, to the idolatry and ſuperſtition of Antichriſt. And therefore not the true Church of *Rome*, but *Rome* corrupted and Apoſtated, yet vaunting it ſelfe to be the onely true Church, is this myſticall Babylon, the mother of all abhominations.

9. Yet the ſame Rhemiſts, in the place aboue named, with a fearfull and troubled breath confeſſe, that it may not vnfitly be deemed, that the great Antichriſt ſhall haue his ſeate at *Rome*: this teſtimony was wrung from them by the

euidence of the truth: and it is ſtrange that they ſhould acknowledge ſo much, ſeeing elſe where they demonſtratiuely conclude, that his ſeate ſhould be at *Ieruſalem*. Thus they ſap vp their owne vomit, and are driuen to auouch the ſame truth which elſewhere they impugned. But let them remember two things. Firſt that which *Auentine* ſpeaketh concerning the generall opinion of the Fathers of that Age, which was almoſt 700 yeeres agoe. They held that *Rome* then poſſeſſed by the Pope was *Babylon*, and that for this reaſon, becauſe it vſurped Diuinity, equalled it ſelfe vnto heauen, and boaſted that it was eternall, and neuer had, nor could erre. Secondly, the prophecy of *Sybill* who deſcribeth Antichriſt to bee a certaine King, adorned with a white Miter, and bearing the name of *Pontus*, with his ſeate neere vnto *Tyber*; in ſuch plaine termes, that any man may eaſily know, that he is none elſe but *Pontifex Romanus*, the Romane Biſhop, whoſe cheefe ſeate of reſidence is at Rome, vpon the banke of *Tyber*.

Auent. Annal. lib. 4.

10. By the Beaſt in the *Apoc.* cap. 17. with ſeuen heads, and ten hornes, is painted out by the holy Ghoſt the ſtate of the Romane Empire vnder the reigne of the laſt head, who is the eight, and yet one of the ſeuen, verſe 11. Now this eight, is no other but the Pope of Rome, from the time of *Boniface* the third, vntill this day, and forward to the end of the world: for fiue heads of this Empire, or fiue of the prophecyed Kings were ceaſed before *Iohns* time. The ſixt head which was of the Emperors, was then in being: the ſeuenth is to be vnderſtood of the Romane Biſhops and Patriarches, which was not then extant: (for though there were from the Apoſtles time alwaies Biſhops of Rome; yet they were not heads of the Romane ſtate, before the ſeate of the Empire was tranſlated from *Rome* to *Byzantium*. Now the Text ſaith thus, this head muſt endure but a ſhort time, that is, from the time that the ſeat of the Empire was tranſlated into the Eaſt, vntill the vtter decay, and ruine of it in the Weſt: from which time vntill the Papall kingdome was ſet vp by *Phocas*, it might well be ſaid, that this head was, but is not,

and yet is, verſe 11. *Was*, that is, vſurped an extraordinary ſtate of gouernment in the Church for a time; *Is not*, that is, aſcended not to that height of pride which it after did: and *Yet is*, that is, continued in the ſame name and ſucceſſion, though with greater tyranny and vſurpation. For after *Boniface* the third had vſurped the Monarchy of the Church; and *Gregory* the ſecond and third, had wrung from the Emperor the Weſterne portion of the Empire, and eſpecially *Gregory* the ſeuenth had rauiſhed into his hands the vniuerſall power of both Swords, ſtyling himſelfe the Paſtor of Paſtors, and the King of Kings; then was this head the eight in number, and yet one of the ſeuen, becauſe ſtill the Biſhop of Rome. And if they ſay that the Pope is but the ſeuenth head, and that the eight is yet to come, which is Antichriſt: they muſt remember that the ſeuenth was to endure but a ſhort time; but the Popes kingdome is not ſhort, hauing continued theſe many hundred yeeres: out of all which it neceſſarily followeth, not onely that *Rome* vnder the Pope is *Babylon*, but alſo that the Pope himſelfe is Antichriſt, being the eight head of the Beaſt, and yet one of the ſeuen.

11. The ten hornes, which by the Angels interpretation are ten Kings, that ſhall diuide the Romane Empire amongſt them, and ſhall receiue their power as Kings at one houre with the Beaſt, doe plainely intimate the ſame thing. For whereas the Weſterne Empire was diſſolued, and the power thereof taken by the Pope from the *Conſtantinopolitan* Emperor, then theſe ten Kings poſſeſſed the Prouinces, and the Pope the City of *Rome* at one time: and whereas it is ſaid, that firſt, with one conſent they gaue their power to the Beaſt, and *fought againſt the Lambe*, but after being called out of *Babylon*, hated the Whore, and made her deſolate and naked; what can bee more plainely ſpoken to ſhew, that which by experience at this day is verified, to wit, when thoſe Kingdomes and Kings which at the firſt were ſlaues and ſubiects to the Pope, are now the greateſt enemies vnto him? which prophecy is already in part fulfilled, and ſhall do doubt in ſhort time bee fully accompliſhed. Hence it is

that

that *Bellarmine* complaineth, that the Pope since the preaching of the Gospell, hath lost part of *Germany*, *Suevia*, *Gothia*, *Norvegia*, all *Denmarke*, and a good part of *England*, *France*, *Helvetia*, *Polonia*, *Bohemia*, and *Panonia*, he might haue added *Scotland* and *Ireland*. Now I demand whether the Romane Empire be not already dissolued, and diuided into ten Kingdoms at least, and whether it is likely that that relique and shadow of the Romane Empire which is now in *Germany*, shall be euer diuided into ten Kingdomes? And therefore if those ten Kings haue beene long since in the world, and doe still reigne, it must needs follow, that Antichrist is already come, and that Rome subiect to the Pope is the mysticall *Babylon* spoken of in the *Reuelation*, and the seate of that Man of sinne.

Bel. de de Rom. Pon. lib. 3. c. 21.

12. The description of the Whore doth as fitly confirme this truth: for Rome Papall may rightly be called a Whore: First, because she ioyneth her selfe to another Spouse then Christ, to wit, the Pope who stileth himselfe Christs Vicar, and the Spouse of the Church. Secondly, because she is guilty of Apostacy from Christ, and the Orthodoxall faith, whereby of *Bethel* she is become *Bethaven*, and of a faithfull City, an Harlot. Witnesse, besides a number of other things, those two Apostaticall doctrines spoken of by S. *Paul*, 1. *Tim.* 4. 1. 3. to wit, the prohibition of marriage to certaine men at al times, and of meates to all men at certaine times, which two the Apostle sets down as notes of that Apostacy. But principally she is called the Whore of *Babylon*, by reason of the horrible superstition and filthy Idolatry practised in her (which is nothing else but spirituall fornication before God:) as namely, in the worship of Angels, Saints, Images, Reliqus, the Crosse, and the Eucharist, to all which she prostituteth her selfe as an Harlot, in a most filthy maner. Neither onely is she thus defiled her selfe, but as the Mother of Fornications makes drunke the inhabitants of the earth with the Golden Cup of her Fornications: for from her teats hath all the world suckt this poyson, and she braggeth her selfe to be the Mother and Mistresse of all other Churches, which she hath in-

infected with her witchcrafts.

13. Neither is it to be forgotten that Saint *Iohn* wondered when he saw this Whore, which he could neuer haue done, if he had meant *Rome* Ethnicke. For what wonder was it that Ethnicke *Rome* should worship Idols, and persecute the Saints of God? but this made him to wonder, that *Rome* famous for Christianity and Religion, should so degenerate from her ancient purity, that it should apostate from Christ, and become the Mother of superstition, and the seate of Antichrist: and to this may be applyed the name that S. *Iohn* saith, should bee written in the Whores forehead, *Mystery*. Which very name the Pope for a long time wore imprinted in his Miter, as the high Priest of the Iewes wore in his these words, *Holinesse to the Lord*. Now what doth this but signifie vnto vs, that God would haue the world to know, that in him is accomplished the mystery of iniquity, that is, Antichristianisme spoken of by Saint *Paul*. 2. *Thess*. 2. Adde hereunto for a conclusion, that the proud brag of the Whore, *I sit as a Queene, and am no widdow, and shall see no sorrow*. *Apoc*. 18. 7. is taken vp and vaunted at this day by the Church of *Rome* with equall ostentation: for the Pope claimeth to be the perpetuall Spouse of the Church, and the Church of *Rome* to be the rocke against which the gates of hell cannot preuaile, and to be free from all possibility of erring, much more vtter falling from Christ.

14. For the conclusion of this subiect, by the great City spoken of *Reuel*. 11. cannot bee vnderstood any other then the City of *Rome*; which is therefore called spirituall *Sodome* and *Ægypt*: *Sodome*, both by reason of the corporall and Sodomiticall vncleannesses there practised by meanes of the prohibition of marriage, as of the idolatry therein maintained and exercised, by which the Scripture compareth to Fornication: and *Ægypt*, by reason of their tyranny vsed against Gods Saints, wherein the Popes haue farre exceeded the heathen Emperors. In regard whereof, *Petrarch* in one of his Epistles thus writeth: *All that which is read either of the Assyrian or Ægyptian Babylon, or of the Labyrinths, or of the*

the mud of Auernus, or of the infernall groues, is but a fable in comparison of this hell. Heere is the builder of Towers, and the terrible Nimrod: heere is Semiramis with her quiuer, the inexorable Minos, and Radamanthus; heere is Cerberus deuouring all, and Pasiphae prostituting her selfe to a Bull, with a double formed race, the Minotaure, the Monument of an execrable lust. In a word, thou shalt see whatsoeuer hath beene hideous, terrible, and confused and to speake all at once, this (meaning Rome) is the smoke of all wickednesse and impurity. Now it is well called the great City: for as the names of *Sodome* and *Ægypt* properly taken, doe not onely signifie certaine particular Cities, but whole and entire Kingdomes, consisting of many Cities and Townes, as is most euident of *Ægypt*, which is a most ample Kingdome, and of *Sodome* also, which was not the name of one City onely, but of a whole Realme; as is apparent, *Gen.* 14. 2. so this great City signifieth indeed principally *Rome*, the proper seate of Antichrist, but anagogically the whole society of Romish professors, with all Kingdomes and Cities that are subiect to the Popish yoke. In like maner as by the iudgement of *Anselmus* and *Ribera*, with diuers others, by the holy City which the Gentiles should trample vnder their feet, is meant the vniuersall Church of Christ dispersed ouer the whole world: and in this City it may well be said, that the Lord was crucified. For he suffered vnder *Pilate* a Romane Magistrate, and in a Prouince of the Romane Empire, which was then *Iudea*: and besides, it is manifest, that Christ was crucified two wayes, one in his owne person, another in his members: which distinction the Papists cannot deny: for both *Bellarmine* and *Baronius* report, that when Saint *Peter* was flying from *Rome* to saue his life, Christ Iesus met him, and being demanded of S. *Peter* whither he went; he answered, I come to *Rome* to be crucified againe: by which answere (say they) *Peter* vnderstood that Christ would be againe crucified in his seruant. Now according to this distinction wee say, that Christ in his person was crucified on *Mount Golgotha*, but in his members and seruants at *Rome*, as well in the person

of Saint *Peter* (if that history be true) as of many other Martyrs whose blood hath beene, and is dayly there shed for the testimony of the truth, and in other places by the Popes authority. Adde heereunto, that all such as reiect or prophane by their wicked liues the Gospell, are said by the Apostle to crucifie to themselues againe the Sonne of God, *Hebrewes* 6.6. Neither indeed, to speake properly, was Christ in person crucified in *Ierusalem*, but without the City on *Mount Caluary*, as the Apostle speaketh, *Heb.* 13.12. and that to fulfill the figure, *Leuit.* 16.17. That the bodies of those Beasts whose blood was offered by the High Priests for a sinne-offering, were burned without the Campe.

CHAP. 6.

More particular obseruations about the same subiect.

1. The Doctors of the Church of *Rome* deriuing their opinion from Saint *Ierome*, apply that prophecy of *Daniel*, Chap. 11.45. (*He shall plant the tabernacle of his Royall Palace betweene the seas*) literally vnto Antichrist. Now though we know that this prophecy is literally to bee vnderstood of *Antiochus*, and of Antichrist onely Anagogically, of whom *Antiochus* was a type; yet it makes a good argument against them, that *Rome* is most likely to bee the seate of Antichrist, because it is situate betwixt two Seas, the *Tyrrhene* and *Adriaticke*, according to this prophecy.

2. In the seuenteenth Chapter of the *Apocalyps*, there is mention made of the great Whore, which name cannot more properly bee applyed to any thing then vnto the City of *Rome*: for the vsuall custome of the Prophets is, so to terme Cities corrupted in maners, and giuen to idolatry by the name of Whores. So *Niniueh* is by the Prophet *Michah*, Chap. 1.7. and by the Prophet, *Nahum*. Chap. 3.4. and *Ierusalem* by the Prophet *Esay*, Chap. 1.21. *How is the faithfull City*

City become an harlot? And therefore the Prophet *Ieremy* representeth the corruption of the Tribes of *Israel* and of the realme *Iudah*, by two debauched or whorish women, Chap. 3. 6. &c. and *Ezekiel* amplyfieth the same metaphor at large, Chap. 16. Now this name agreeth very fitly with the City of *Rome*, which was in ancient times painted like a woman gorgeously attired, to whom other women, representing the sundry Prouinces of the Romane Empire, came to offer their presents, as is to be seene in the booke intitled, *Notitia Imperij Romani.* Thus was *Rome* also painted, triumphing ouer the *Dacians*, and the picture thereof was to be seene in Marble in the Gardens of Cardinall *Fredericke Casius* in the yeere, 1549. *Ataulphus* King of the *Gothes* hauing taken *Rome*, and desiring to eternize the name of his Country, stamped a certaine coyne, wherein the City was figured like a woman, to whom Victory presented a Laurell branch with this inscription, *Memoriæ Gothiæ.* But a more excellent picture then all these, we read of in the time of the Emperor *Vespasian*, where *Rome* is protrayed in the similitude of a woman, with an Helmet on her head, her armes naked, one halfe of her breast open, her thighes almost vncouered, holding in her hand a Scepter, and seated vpon seuen Mountaines, with the riuer *Tiber* running on the one side, and a Wolfe the Nurse of *Romulus* and *Rhemus* standing on the other. In the bottome was this inscription in great letters, *Roma.* Now this ordinary description of that City, being not likely to be vnknowne vnto S. *Iohn*, and being directed by the same Spirit by which the former Prophets spake, it cannot bee doubted but that hee followed the steps of the one, and alluded vnto the other in calling *Rome* the great Whore.

Hubert Goltzius l. rerum Antiquar. c. 3.

3. This woman is said to sit vpon waters, *Apoc.* 17. 1. that is, to reigne ouer Kings, Peoples, Multitudes, Nations, and Tongues, as the Angell himselfe expoundeth it, verse. 15. and 18. Now as a seate is subiect to him that sitteth on it, and seruеth, vpholdeth, beareth, and giueth ease vnto him; and as the Maiesty of a Throne procureth authority to

him that sitteth thereon, and striketh a reuerence into the beholders, in such sort that when it is void, men giue a certaine obeysance vnto it: so al Kings, People, and Nations for a long time, serued, sustained, and maintained by their greatnesse and authority this Papall seate, the name whereof being deriued from Saint *Peter*, stroke such a terror into them, that they reuerenced the persons for the seate sake, and so this prophecy was mystically fulfilled. And if thereunto we shall adde literally the topography and situation of the place, wee shall finde, that the City of *Rome* is situate vpon many waters: for it is built vpon the bankes of *Tiber*, into which Riuer, excepting al Fountaines, and petty rundlets, there discharge themselues, as *Pliny* writeth, 42. Riuers, besides the great number of Bathes, Fountaines, and Conduits, as are there to bee found, seruing not onely for necessity, but for pleasure, so that euery way it is a City situate vpon many waters.

4. It is said further, *Apocal.* 17. 2. *That the Kings of the earth commit fornication with the Whore, and the Inhabitants were made drunke with the wine of her fornication.* Now, was there euer any City of the world, to which this might be so fitly applyed, as to the City of *Rome*, whether ancient or new? For touching ancient *Rome*, the abominable Idolatries both originall in themselues, and deriued from conquered Nations practised therein, were innumerable. They worshipped as Goddesses *Cloacina*, (that is, the lakes and sewer of filthinesse) *Feare*, *Pallor*, *the Feuer*, *&c.* Worthy indeed for their impiety to haue their Gods alwayes present with them, *Acca Laurentia*, and *Flora*, two famous Harlots, were reckoned amongst their adored Deities: and their Temples were no better then common Stewes, as *Minutius Felix* reporteth. The most of their Emperors with their wiues were consecrated after their death, and made Gods, hauing Temples, Priests, and Sacrifices, appointed for them: as the Priests of *Liuia*, *Drusilla* the wife of *Augustus*, and of *Domicilla* the sister of *Titus* and *Domitian*; and to make vp the full heape of her idolatry, *Rome* it selfe was worshipped of them as a diuine Godhead, as *Dion* reports: and had a Tem-

Minutius Felix in Octauio.

Dion in Augusto.

Temple dedicated to her, as *P. Victor*, and *Onuphrius* report. In the treasure of Antiquity, written by *Hubertus Goltzius*, we finde these two inscriptions deriued from ancient coynes, one in Greeke, ΡΩΜΑ ΘΕΑ: the other in Latine, *Dea Roma*, that is, *Rome a Goddesse*, whence are these excellent verses of *Prudentius* a Christian Poet:

Onuphrius ciuit. Roman.

Delubrum Romæ colitur, nam sanguine et ipsa
More deæ, nomenq; loci seu numen habetur,
Atq; vrbis, veneriſque pari se culmine tollunt
Templa, simul geminis adolentur thura deabus.

Which is thus in English,

Rome like a Goddesse is ador'd at Rome,
With Image, Altar, Sacrifice, and Blood,
And by a change most wonderfull, whilome
A City, is become a God of wood:
Venus, and she, their equall Temples share,
And to them both, men incense daily bare.

Where besides the deifying of the City, from the correspondence betwixt the worship which the Romanes performed to *Venus* and *Rome*, we may by good right conclude, that she is truly named by S. *Iohn*, *The great Whore*. But as touching new *Rome*, since the Papall seate exalted it selfe to the height of Antichristianisme, the spirituall fornications and idolatries, are so euident to the world, as no man can doubt thereof that hath his eies in his head. But of them more particularly in other places.

5. The apparrell of this great Whore, is said in the fourth verse, *To be purple and scarlet, beautified with gold, precious stones and pearles*. And were not the Romane Emperours so adorned? *Synesius* speaking to the Emperour *Arcadius*, describes their attyre at large, and so doth *Pliny*, with other writers more. But the Popes maruailously vaunt themselues in this colour, saying, that they receiued this priuiledge from great *Constantine*, to weare royall Robes, as *Gratian* reports, and *Durand* giueth reasons of their wearing Scarlet:

Synesius περὶ βασιλείας. Pliny lib. 22. cap. 2. Gratian dist. 96. C. Constantinus. Durand Rationale. lib. 3. cap. 19.

as namely: First, that they are ready to giue their liues for their sheepe, and therefore are clad in red. And secondly, as Scarlet is twice dyed, so their charity is exceeding great, both towards God and men. But if we desire to behold this Man of Sinne in his ruffe, attired in all points like the Whore of Babylon, obserue him as he is described in the booke of his owne Ceremonies, after this manner: *He that is new Elect to the Papall dignity, is presently disrobed of his old attyre, and couered with a garment of white woll, with red hose and sandals, adorned with a golden Crosse, a red girdle with golden claspes, a red cap, a red rochet, a longe Albe, and Aumusse, and a Stole behung with Pearles*: And after all these, they cast vpon him a red cloake of costly price, and a Mitre adorned with gold and precious stones. Could (I pray you) the Whore of Babylon be more fitly represented in the person of the Pope? Their Cardinals also weare red hatts, and seldome go forth, but clad in Scarlet. In a word, there is no colour so much in vse and affected in the Court of *Rome*, as this is; all the seates of the Cardinals in the great Hall of the Pallace, are painted with red, together with the Armes of the Pope: all which doth not onely declare *Rome* to be the Whore of Babylon, but also doth signifie the blood that this Whore hath shed, and the shame that ought to possesse their faces, for her abhominations. I conclude with that witty Epigram of learned *Beza*, touching this matter:

Sacrar. Ceremoniar. lib. 1. cap. 2.

Semiuiros quicunq; patres radiante galero
conspicis, et rubra syrmata longa toga:
Crede mihi nullo saturatas murice vestes
diuite nec cocco pilea tincta vides.
Sed qua rubra vides, sanctorum cade virorum
et mersa insonti tota cruore madent,
Aut memor istorum qua calet crimina vestri,
pro dominis iusto tacta pudore rubent.

In English thus.

When thou beholdst the hats and sacred weeds
Wherewith the Romish Cardinals adorned be:

Thinke

Think not these garments dy'd, with purple seedes,
Nor yet deriu'd from eld Antiquity.
The blood of Innocents, which by their hands is shed,
Doth giue vnto their caps, this colour red:
Or else the garments blush with open shame,
For those fowle sinnes, which do their Lords defame.

6. Againe, she is said to be *full of names of blasphemy*, *Reuel.* 17. 3. which to be apparantly verified of *Rome*, may appeare by the blasphemous titles which are giuen both to the City it selfe, and also to the Emperours and Popes thereof. To the City, they call it, *vrbs sacra, the holy City: Vrbs æterna, an euerlasting City*: *Inuicta Roma, inuincible Rome*: *Inuicta Roma æterna, Rome inuincible and eternall*: *Conseruatrix vrbis suæ, the preseruer of it selfe* (for they made her a Goddesse as before.) In the time of *Maxentius* the Emperour, they represented *Rome* in this figure; A Goddesse sitting in her Temple, holding in one hand a Lance, and in the other a Globe, as the Queene and Lady of the whole world. And in the time of the Emperour *Probus*, she was painted also sitting in a Temple, hauing in one hand the Goddesse Victory, crowning her with a Crowne of Lawrell, with this inscription: *Romæ æternæ*, that is, to eternall *Rome*: what greater blasphemy can be spoken then this? The like titles they giue to their Emperors, as to *Iulius Cæsar*, Ιουλιος Καισαρ Θεος, *Iulius Cæsar* a God, *Deo Augusto*, to the God *Augustus*: yea they were not ashamed to affix the title of God, to most wicked and infamous persons, as *Adrian* did to his *Ganymede Antinous*. Neither doe the Popes come behinde the Heathen Emperours in these blasphemous titles, as when the Canonists call him, a God on earth, hauing fulnesse of power, an essence of the second intention, compounded of God, and man: pertaking both the natures of Christ, as being not God alone, nor man alone, but both. Neither doe their flatterers onely adorne them with these braue titles, but the Popes themselues approue thereof, as is euident by that triumphall verse made of *Sixtus* the fourth, at his entry into *Rome*, which he well approued of.

Oraclo

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis esse Deus.

Nay *Paulus Quintus* of late, and his Nephew the Cardinall *Burghesius*, caused euery peece of their plate to be marked with this inscription; *Burghesiumæ æternitati dicatum.* But what doe I stand vpon these things, whereas he causeth himselfe to be worshipped as a God, with prostration of body, adoration, bussing of feete, exaltation of mens shoulders? &c. as one of their owne crue sham'd not to write touching *Paulus Quintus*: *quem numinis instar vera colit pietas*: yea he takes vpon him to be omnipotent like God, as not to erre, to haue power to dispence with the Law of God; to be the first cause, and the cause of causes, &c. These, and a number more such like horrible blasphemies, are belched forth by them, against the God of heauen; and therefore *Rome* both Pagan and Papall, may well be said to be full of names of blasphemy.

8. In the Whores forehead is written the name, *Mystery*, *Apoc.* 17. 5. to signifie, not onely that all that is spoken of her, ought to be vnderstood mystically and spiritually, but also that all abhominations and idolatries, were to be presented to the world as diuine mysteries, and that this City hath gotten all her power and authority by the pretext of Religion, as *Minutius Felix* affirmed, *That superstition gaue, founded, and encreased the Empire to the Romanes.* Hereunto may be added, that *Rome* had a certaine other mysticall name, which by their lawes might not be published and vttered abroad, and therefore *Valerius Sorannus* was condemned to death, for presuming to divulge this mysticall name of *Rome* against the Law. And for this cause they had a Temple dedicated to the Goddesse *Angerona* the Goddesse of Silence, to whom they sacrificed about the twelfth of the Calends of February. This Goddesse was painted with her mouth couered, to signifie the vertue of silence, not onely in other things, but especially in this mystery: but hence also the name of the God to whose protection *Rome* was committed,

Minutius Felix in Octauio.

Pliny lib. 3. cap. 5. Solinus. Polyhist. cap. 1.

mitted, was kept secret and hidden (as witnesseth *Pliny*) for feare least being knowne, he should be called out of their City, and allured away by the prayers of their enemies, as the Romans were accustomed to entice vnto them by certaine charmes and exorcismes the Gods of other Cities which they besieged, promising them greater honours, and seruices at *Rome*, then euer they had before: Howbeit this name more fitly accordeth to this Whore vnder the Popes. For what is it, that eleuated them to that authority, which it once had ouer the whole world, but the opinion of Religion, as if it had engrauen in it forehead, all the mysteries of the Kingdome of heauen, to teach, giue, and sell them at his pleasure? yea, and to conceale them too, from the Lay-people, whose saluation (as they say) depended vpon the faith of the Church, which they ignorantly beleeued in all things, keeping them from searching the Scriptures, and medling with matters of faith, as mysteries only appertaining to the Church, that is, the Romish Prelates. Besides that also, they had, and haue still at this day, certaine secrets in their Religion, which in no case may be communicated to the common people: To all which, if we shall adioyne the word, *Mystery*, reported to haue bene vsually imprinted in the Popes Miter, as witnesse *Iames Brocard*, and *Francis* the Monke, who beheld it with their owne eyes; what can be more cleare and euident?

Pliny lib. 28. cap. 1.

Iacob. Brocard. in Apoc. 17. Declarat. Francisci Monachi. in Ecclesiale vendos. in Ian. 28. an. 1601.

Pliny lib. 6. cap. 26.

9. When S. *Iohn* calleth this City Babylon, he speaketh not of Babylon in *Chaldea*, which at that time was vtterly desolated, by reason of the neighbourhood of *Seleucia*, as *Pliny* who liued about S. *Iohns* age, reporteth: nor of the *Ægyptian* Babylon, to which the markes giuen vnto it in this Chapter, do no waies agree: but of a third; whereof the Ancient *Chaldean* Babylon was a figure, that is, *Rome*, as all writers for the most part do testifie. S. *Augustine* elegantly calleth, *Babylon the first Rome, and Rome the second Babylon*: and in another place he saith, *That Rome was built as a second Babylon, and as it were the daughter of the first*: And *Orosius* hauing treated of the correspondence and similitude betwixt *Babylon* and *Rome*, concludeth thus: *Behold alike*

Aug. de ciuit. Dei. lib. 18. cap. 2.

Ibid. cap 22.

Orosius lib. 2. cap. 2. & 3.

beginning of both Cities, like in power, like in greatnesse, like in time, like in goods and euils, but yet not like in issue or end. For the Empire of *Babylon* was then worne out, but that of *Rome* subsisted yet vnder the gouernment of *Honorius*. This opinion is also confirmed by *Tertullian* before them both, in these words: *Thus Babylon in S. Iohn doth beare the figure of the City of Rome, and consequently, both great, and proud in Empire, and the murderer of Saints.* And S. *Ierome* alluding to this passage of the Apocalyps saith, *When I conuersed in Babylon, and was an inhabitant in the Harlot clad in purple, and liued after the Romane rights, &c.* The same is confessed by *Bellarmine*, *Baronius*, *Ribera*, the Rhemist, *Ludouicus Viues*, and others. The words of this last are worth marking: Though S. *Ierome* (saith he) in his Epistle to *Marcella*, calleth *Rome Babylon*, yet now it is deliuered from that odious name: *For there is no confusion in her, but all things are distinguished and reduced vnto certaine Lawes; so that though there be a sale of all, yet nothing is done without law and processe, and a most holy right.* Thus merrily he taunts this scarlet Strumpet, intimating in plaine tearmes, that seeing there is no confusion so great, as that which is established by Law, therefore *Rome* euen in this regard, deserueth the rather to be stiled with the name of *Babylon*, which signifieth confusion: and that worthily. For as *Theophilus* said of old *Rome*, that it was ἐπιτομὴ πασῶν δεισιδαιμονιῶν, an abridgment of the superstition of all Nations which ran thither as into a common sewer: so may we truly say of new *Rome*, that there is a confused medley of all superstitions and Heresies, and not onely so, but of all Nations and Cities also, as *Athenæus* writeth. *In the heauenly City Rome, are found enclosed all Cities: all Nations dwell there, Cappadocians, Scythians, they of Pontus, and innumerable others, so that it may well be named, the epitome of the habitable world.* So that as the name *Babel*, was giuen to the old City in the plaine of *Shinar*, by reason of the confusion of languages which was there made; so worthily may it be giuen to this, wherein there is as great a confusion as there was.

Tertull. aduersus Iudæos. et contra Marcion lib. 3.
Hieron in prolog. lib. 6. Didymi de spiritu.
Bel. de Rom. Pon lib. 2. c. 2.
Baron. ad An. 45.
Ribera in Apoc. cap. 14.
Ludouic. Viues. in Aug. de ciuit. lib. 18. cap. 21.

10. And

10. And of what City can it be truly said, that it is situate vpon seuen hils, but of *Rome* onely? For though they write the same of *Constantinople*; yet that City was not in being in S. *Johns* time, and he describeth a City that was then extant: and besides, *Rome* onely of all the Cities in the world, was named *Ciuitas septicollis* in Latine, and ἑπταλοφὸς in Greeke, by Ancient Poets and Historians: and in this it fitly resembleth ancient *Babylon*, which by the Oracle is stiled ἑπτάφωνος, a City of seuen letters, because the name *Babylon*, containeth so many; which seuen letters of *Babylon*, answere to the seuen hils of *Rome*: And because it is mysticall *Babylon*, what number is fitter to represent this mystery, then seuen? The Greekes called the true God ἑπτάφωνον, that is, whose name consisted of seuen voyces or vowels, and it is to be seene in the booke of ancient Oracles, collected by *Iohn Opsopeus*: and that, either because the name of God might be gathered out of the seuen Greeke vowels, or because the name that God himselfe taketh vpon him to *Moses*, *Exod.* 3. 14. is composed of seuen letters אהיה אשר אהיה, *He that is*, as *Ioseph Scaliger* obserueth. In Hebrew also the name יהוה consisteth of foure consonants, and three vowels, which in Latine is written with seuen entire letters: And indeed it would be tedious to relate the mysteries that are by ancient Authors found in this number. So that whether we take this number in a literall, or in a mysticall signification, it fitly sorteth with the City of *Rome*.

Scaliger de emendat tempore.

11. *Remond*, *cap.* 26. *de Antichristo*, speaking of *Harmageddon* the place where the battel should be fought for the false Prophet, that is to say, Antichrist, *Apoc.* 16. 16. doth striue to encounter the name of *Geneua* in those words: but the Hebrew letters wherewith this word is written, do easily confute this malicious dotage, and plainly shew they care not what they say, so they may any waies disgrace our Religion. *Daneus* giueth vs a more probable interpretation thereof, when he fixeth it vpon *Rome*, because *Armageddon* signifieth in Hebrew, (the word being read backward, after the Hebrew manner) *The subuersion of high seats*, and what is

Hieron. aduersus Rufinian. lib. 2.

Rome but haughtineſſe, if it be conceiued in the Hebrew, as S. *Ierome* witneſſeth: And if in Greeke, *ſtrength*, well then may *Rome* be called *Armageddon*, *The ſubuerſion of highneſſe*, both for that ſhe hath a long time ſubuerted many of the great Kingdomes of the earth, by her temporall firſt, and ſecondly, by her ſpirituall ſword: and alſo for that ſhe ſhall at laſt ſubuert her ſelfe by her owne greatneſſe and pride. But yet to ſpeake ingenuouſly, I take that the place is otherwiſe vnderſtood, in a more ſimple and plaine meaning, which in a word is thus. *Har* in Hebrew ſignifieth, a Mountaine, and *Mageddon*, is the proper name of a City, ſituate in the land of *Canaan*, as we read, 1. *Kings*. 9. 15. from the mountainous ſituation of which City, ariſeth the name *Harmageddon*: and of this City, thoſe waters take their denomination, which are mentioned, *Iudges*. 5. neere vnto which, was that great Armie of *Iabin* vnder the conduct of *Siſera*, diſcomfited by an handfull of the *Iſraelites*, vnder *Debora* and *Barak*. Now vnto this defeate doth S. *Iohn* ſeeme to allude, as to a moſt excellent figure and repreſentation of thoſe things which he intended to propound. For this King *Iabin* with his nine hundred Chariots of iron, and innumerable multitudes of ſouldiers, doth he not liuely repreſent the deſignes, leagues, and conſpiracies of Kings, and people, fighting againſt Chriſt, vnder the banner of Sathan and Antichriſt? And what did *Debora*, a feeble and diſarmed woman repreſent, but the Church of Chriſt, ſtanding valiantly in oppoſition againſt all theſe aſſaults? And why is the Mountaine of *Mageddon* aſſigned to be the place, wherein this combate is to be fought, rather then any other? But to repreſent, that they that fight againſt the true Church, ſmall in ſtrength and number, in compariſon of her enemies, ſhall haue the ſame iſſue of their battailes, as the *Canaanites* had againſt the *Iſraelites* of the two Tribes of *Zabulon* and *Nephtalim*, neere vnto the waters of *Mageddon* where they were all ſlaine euen to one, as it is euident, *Iudg*. 4. 16. and *Iudges*. 5. 19. This I take to be the moſt probable interpretation of this Text; and the rather, becauſe it is vſuall, to ſhadow out the prophe-

cies of the deliuerances of Christs Church in the New Testament, by some famous deliuerance of Gods people in the Old Testament: as our redemption by Christ, by the redemption of the *Israelites* out of *Ægypt*: the conquering of our spirituall enemies by Iesus Christ, by the ouerthrow of the *Madianites* by *Gid on*, *Isay.9.3.* the deliuerance of the Church from her enemies, vnder the name of the deliuerance of *Ierusalem*, *Zach* 12.9.11. where is also expresse mention of this *Magoddon*, where the *Israelites* wept for King *Iosias*. But enough of this: the conclusion of all is, that there is nothing in the description of this Harlot, but fitly agreeth vnto *Rome*, not onely ancient, but moderne, which is named by an excellency of speech (*the City*) without any other addition, as Saint *Iohn* stileth it in plaine termes ἡ πόλις, ἡ μεγάλη, the City, the great, the Articles repeated importing so much.

CHAP. 7.

Of the growth and progresse of Antichrist.

1. THe Apostle, 2.*Tim* 2.17. compareth the doctrine of Heretikes to the Gangrene, the nature of which disease is to fret by little and little, till at length it seize vpon the vitall parts, & so bring death to the body. So heresie doth not insinuate it selfe into the Church all at once, nor in a moment possesse the body thereof, but infecting the members by degrees, ere it be perceiued, disperseth it selfe through the whole body. This our Sauiour Christ himselfe affirmeth, *Mat.* 13.24. when he saith, *That the enemy whilst men slept sowed his Tares*, that is, in secret and vnperceiued, according to that of Saint *Peter*, 2.*Peter.* 2.3. *That false teachers should with fained words priuily bring in damnable heresies.* And the Apostle speaking of Antichrist, confirmeth as much when he saith, *That from that time the mystery of iniquity began to worke*, 2.*Thess.* 2.7. to shew, that Antichrist should not come at one chop, so that hee might be descried, but

ſhould gaine footing by little and litle, till at length he ſeated himſelfe in the Temple of God, and exalted himſelfe aboue all that is called God : which may ſerue for an anſwere to them that require vs to deſigne preciſely the time when Antichriſt firſt ſeated himſelfe at *Rome*, who was the firſt Pope that merited this title, what yeere hee liued, and what hiſtories make proofe thereof. For ſeeing this myſtery of iniquity hath like a Canker or Gangrene, beene a long time wearing it ſelfe into the Church ; will it follow that no ſuch euill was, becauſe the beginning thereof cannot be determined? How many diſeaſes are there in the body, and thoſe euen vnto death, the beginning and firſt cauſes whereof cannot be knowne? Now is a man therefore ſound, becauſe he cannot tell when his diſeaſe tooke him? Neuertheleſſe, that our Aduerſaries may not take this as an excuſe of ignorance, I will clearely manifeſt the progreſſe of this Man of perdition, and deduce in breefe by certaine hiſtories his growth and increaſe.

2. As therefore the holy Scripture deſcribeth Antichriſt by the name of a man; ſo it giueth vs iuſt occaſion to obſerue in him the like progreſſes and changes as are found in the life of a man. As therefore the life of a man is diuided into ſeuen principall periods or peeces, to wit, Birth, Infancy, Youth, Mans eſtate, Declining age, Old age, and Death : ſo Antichriſt hath the ſame degrees and ſtaires, from his firſt entrance into the world, vntill his finall end and diſſolution. For it muſt needs fare with this Kingdome and Empire of Antichriſt, as it hath done with all other Kingdomes and Empires of the world, which haue growne from ſmall beginnings to a great height and ſtrength, and after by litle and litle decayed againe, till they come to their finall ruine. This we may ſee clearely verified in the foure great Monarchies of the world, and all other great and mighty Kingdomes : yea, the mighty *Ottoman* Empire is not now ſo great and powerfull as it hath beene, but as it aroſe and ſprang by litle and litle, and ſpread it ſelfe at laſt ouer the greateſt part of the world; ſo we hope by the declinnig ther-

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of, that it's death and ruine is not farre off. And concerning Antichrist, me thinks, Saint *Paul*, 2. *Thess.* 2. euidently discouereth all his degrees of his standing, both in his growth and fall. His Birth, when he saith, that he was euen then already come in his time, as Saint *Iohn* also affirmeth, 1. *Iohn.* 4. 3. His Infancy, when he saith, that the mystery of iniquity did already worke. His Youth, when he saith, that he could not be reuealed till that which withheld was taken out of the way. His Mans estate, when he saith, then shall this Man of sinne bee reuealed, and shall exalt himselfe aboue all that is called God. His Declining, when he saith, the Lord shall consume him with the spirit of his mouth, that is, with the preaching of the Gospell: and lastly, his Old age and death, when hee saith, that after his consumption he shall bee destroyed with the brightnesse of Christs comming. Of these degrees in order.

3. Antichrists birth was without doubt in the Apostles time, seeing Saint *Paul* saith, that the mystery of iniquity did then worke; and Saint *Iohn*, that Antichrist was already come into the world. Now hee could not come before Christ, for how could he then be Antichrist? Therefore it is an vndoubted truth, that he was borne in the Apostles time: and yet no man can expresly define in what yeere, moneth, or day he was borne; for his comming was into the Church as a disease into the body vnknowne and secret: neither can the place of his birth be determined, whether in *Rome*, or in any other City of the world. And as for *Rome*, wee are so farre from affixing the title of Antichrist to those holy Bishops that were first in *Rome*, that we confesse that the Church of *Rome* was then proposed to other Churches as a rare example of sanctity of life, and purity of doctrine, and constancy in martyrdome: yet howsoeuer it is impossible to determine either the time or place of his birth, notwithstanding that he was borne in the Apostles time, is so euident a truth, that he that will deny it, must withall deny the holy Scripture wherein it is plainely affirmed.

4. His infancy may well be thought to haue continued from

from the Apostles age, vntill the first *Nicene* Councill: for if we consider the historie of the Romane Bishops during those three hundred yeeres, we shall easily perceiue that presently after the Apostles, they began (doubtlesse beside their thought and intention) to prepare the way for Antichrist, who was to establish his throne in their seate, and that as well by offering a kinde of primacy aboue other Bishops, as by bringing in an intollerable number of traditions to darken the simplicity and purity of the Gospell: which will plainely appeare, if we receiue for trueth, Decretall Epistles ascribed vnto such Bishops of *Rome* as liued in the first Age of the Church, to wit, *Anacletus*, *Euaristus*, *Alexander*, *Sixtus*, *Higinus*, *Pius*, *Eleutherius*, and others: for what doe they all breath but the spirit of Antichrist? What doe they thunder out, but the primacy of the Church of *Rome*? What doe they beate vpon, but prohibitions of offending Priests in any sort whatsoeuer? And what doe they speake of, but of appeales to the Sea of *Rome*, and such like things? And all this at the time when prisons were full of Christians, and the streets ran with their blood. But howsoeuer these Epistles were counterfeit, as it is without doubt, yet certaine it is, that Pope *Victor* nourished this infant, and made way for his further growth, when he excommunicated all the Churches of *Asia*, and others, for not celebrating their Easter vpon Sunday, as did the Church of *Rome*: which deede of his, was sharpely reproued by many Bishops, and particularly by Saint *Irenæus*, as *Eusebius* reporteth: so did other Bishops his successors, when they made no scruple to take cognition of the causes of such as were condemned by other Bishops, and arrogated the iudgement thereof vnto them. Which ambition of theirs, Saint *Cyprian* in an Epistle to *Cornelius* the then Bishop of *Rome*, reprehendeth most soundly and gravely, and proueth that euery one ought to be iudged where his crime was committed, and where both his witnesses and accusers might be present: and that to appeale to the Bishop of *Rome*, was nothing else but to abrogate the authority of other Bishops. So also did Pope *Zepherine*, when

Euseb. histor. lib. 5. cap. 24.

Cyprian. lib. 3. epist. 3.

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he the first of all others tooke vpon him this title, *Pontifex Maximus, Episcopus Episcoporum, The cheefe Bishop, and Bishop of Bishops*, as *Baronius* confesseth. And thus did this wicked child play in his infancy, and yet shewing euen then most certaine presages of his future behauiour in the Church.

Baron. Annal. ad An. 316.

5. After the *Nicene* Councill, when peace was giuen to the Church, Antichrist came to the prime of his youth; and his pride and ambition grew to an higher stature and strength, mixed with more boldnesse and courage then before: for fearing no more any persecution from the Pagans, whose religion began by litle and litle to bee aboliſhed, the Bishops of *Rome* began to lay more strong foundations of their projected primacy, vnder pretence of defending the sound doctrine of the Trinity. For, when as *Athanasius*, with *Paul* Patriarch of *Constantinople*, and other Bishops were banished from their Churches by the *Arrians*, and retyred themselues to *Iulius* then Bishop of *Rome*, he receiued them, and wrote in their behalfe, letters to the Easterne Bishops full of pride and ambition: wherein he challengeth the right of calling generall Councils, the iudgement ouer other Bishops, and the appeales to the Church of *Rome*: which arrogancy of theirs, was greatly cherished and encreased by a Decree of the Councill of *Sardick*, which rather by prouision to remedy the troubles of that time, in regard of the *Arrian* Heresie wherewith the whole East was infected, then for a perpetuall right, permitted appeales to the Bishop of *Rome*: if at least this Decree of the Councill of *Sardick* be not counterfeit: seeing Saint *Augustine* acknowledgeth no Councill of *Sardick*, but hereticall. The same steps of pride were troden in by all the whole ranke of Romane Bishops of that Age, insomuch that the Councill of *Meletis* was forced to giue stoppage thereunto, by forbidding all appeales to bee made beyond the Sea, vnder paine of being excluded from the Communion of the Churches of *Africe*: which caused Pope *Zozimus*, for the maintenance of the authority of his Sea, to produce the Decree of the pretended Councill of *Sardick*.

Epist. Iuliꝰ Papa. tom. 1. Concil.

Aug contra Cresconi. lib. 3. cap. 34.

Con. il. Melevit. can 22. tom. 1. Concil.

dick, which was said to be the same with that of *Nice*: but it was conuicted of falshoode by the Copies of the Councill of *Nice* fetcht from *Constantinople*, and so his labor lost. This Councill wrote vnto Pope *Celestine* the successor of *Boniface* about this falsification, and aduertised him not to bring into the Church (which ought to appeare as a light of simplicity) *Fumosum typhum seculi, A smoky arrogancy of the world.* In like maner the Councill of *Chalcedon* went about to bridle this height of pride in the Romane Bishops, when notwithstanding the contradictions of the Legates of Pope *Leo*, it gaue an equall place of primacy in the Church to the Patriarch of *Constantinople*, and equall priuiledges of honour, with absolute iurisdiction ouer all the Metropolitanes of *Asia*, *Pontus* and *Thracia*, and that by reason of the Imperiall seate which was then there planted, as the Bishop of *Rome* had before time beene exalted for the same cause. Hence forward the Patriarchs of *Constantinople* went alwaies in equipage with the Bishops of *Rome*, and retained the title of Oecumenicall as well as they: and the Church of *Constantinople*, was by the authority of the Emperors stiled, *Caput omnium aliarum ecclesiarum, Head of all other Churches*, as is euident by the writing of *Iustinian* the Emperor to *Epiphanius* Patriarch of *Constantinople*, and *Authemius*, and *Eleminus*, and of the Emperor *Leo*, to *Stephen* Patriarch of the same place. So that in this Age, the Bishops of *Rome* ambitiously desired, and in a youthfull heate audaciously attempted that, which yet by no meanes they could absolutely effect and bring to passe. And though *Gregory* the great, whether by fained humility or otherwise, seemed to abhorre the title of Vniuersall Bishop, or Patriarch, which *Iohn* of *Constantinople* assumed vnto himselfe, calling him therefore the forerunner of Antichrist, and saying, that none of the Bishops of *Rome* euer vsurped this title: yet notwithstanding (if we will beleeue *Baronius*) he forbore not in effect to take the same title vpon himselfe, when he saith in one of his Epistles, *That the Romane seate serued for a Watch-tower ouer the whole world, and sent out vnto all, new Constitutions.*

Baron. Ad An. 595.

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But I thinke this Epistle rather to be forged, then truly of *Gregories* composing, for it was dated, *Indict.* 11. *Anno Christi.* 593. which kinde of datation the Popes vsed not; besides he bringeth in *Theodoricke* subscribing to this priuiledge, whereas at this time he was scarce of age to speake, and in possession of the City of *Soissons* which he neuer had. Now if we adde hereunto the great pompe and riot which the Romish Prelates and Cleargy abandoned themselues vnto in this Age, we shall perceiue more of the youthfull disposition of this Man of sinne. *Ammianus Marcellinus* a Pagan Historian, hauing related the schisme and contention betwixt *Damasus* and *Vrcisinus* about the Papacy, wherein much humane blood was shed and spilt, at last concludeth after this manner: *When I consider the great pompe of the Romane Bishops, I cannot but confesse that they which aspire vnto those honours, haue reason to strine with all their might; seeing when they haue obtained them, they are assured to be enriched with the oblations of Matrones, and to come forth in publike in their Chariots magnificently arrayed, and to make feasts with such excesse, that their banquets surpasse the tables of Kings.* And all this he appropriateth onely to the Bishop of *Rome*: for of other Bishops he thus writeth in the same place, *That their frugality in meates, and drinkes, parsimony in apparrell, and humility in carriage, commended them to God and to his seruants, as pure and modest persons.* Thus *Marcellinus*. Now it cannot be said, that this Historian in a malicious humour reprehendeth the riot of the Romish Bishops (as *Baronius* would haue it) seeing he commendeth other Christian Bishops for their modesty and temperance: And therefore, rather is *Baronius* impudent, in daring to iustifie this their pompe and pride, saying, that *Then to the soueraigne preisthood of Christ was ioyned a magnificent and regall Maiesty*: whereby hee giueth cause of fit application of that which Saint *Ierome* reporteth to haue beene spoken by one *Pretextatus*, a designed Consull, but a sacrilegious wretch, who mocking at Pope *Damasus*, said, *Make mee Bishop of Rome, and I will presently turne Christian.* In fine, the mul-

Gregor. lib. 12. epist. 32.

Ammian. Marcell. l. 27.

Baron. Ad An. 367.

Hieron. epist. 61.

titude of traditions, ceremonies, and superstitious doctrines, brought into the Church by the Bishops of *Rome*, in those first sixe hundred yeeres, do shew, that Antichrist was growne to a good age and strength: as the mingling of water with the Sacramentall wine by *Alexander* the first, and of salt with water for Benediction, agreeable to the Pagans: Lent fast for seuen weeks by *Tolespherus*: the celebrating of Easter on the Sunday, by *Pius* the first; the which one *Hermes* is said to haue receiued by reuelation from an Angell in a shepheards habit: the shauing of Priests crownes, by *Amicetus*, a custome deriued from the practise of *Isis* Priests, and condemned by diuers of the Fathers, as *Clemens* of *Alexandria*, *pædagog. lib.* 3. *cap.* 11. and *Optatus contra Parmen. lib.* 2 and *Ierome* on *Ezekiel.* 44. and the fourth Councill of *Toledo*, *cap.* 40. the Fasts of foure times by *Calixtus*: Siluer Cups into the celebration of the Lords Supper, by Pope *Vrbane*: but no Gold as yet, because I thinke they follow *Persius* rule, *In sacris quid facit aurum?* new Chrisme to be made euery yeere, and the old to be burnt at the Eucharist, by Pope *Fabian*: Diuine seruice to be celebrated vpon the sepulchres of Martyrs, by Pope *Felix*: blessing vpon the Altar of the fruits of the earth, as if they held them vncleane with the *Manichees*, till they were thus purified, by *Lutichianus*: as also the prohibition, that no Martyr should be buried, but being clothed with a certaine kinde of Vestiment called a *Dalmatica*, and a purple hood. Thus superstition began then to encrease and grow to some strength in the Church, and that not onely in matters of ceremony, but also of doctrine: for then began Temples to be dedicated to the honour of the Virgin *Mary*, and Martyrs, to the great dishonour of God, to whom as all diuine worship is to be giuen, so all Temples for the exercise of that worship, are to be erected, as witnesseth Saint *Augustine*. Then entred in the Inuocation of Saints, with the placing of hope and confidence in them, as may appeare by the doctrine of the Pope *Leo*, and *Gregory* the Great: then came in prayer for the dead, and Purgatory: for the fabricke wherof, they forced to forge

Aug. cont. Maxim. Arian. lib. 1. tit. 11 Leoser. 1. de natalib. Petri et Pauli. Gregor. epist. lib. 12. epist. 32.

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an infinite number of miracles, and apparitions of dead ghosts. The doctrine of iustification by the merit of workes, began then also to take some footing, though not so deepe as afterwards. So that now it is easie to conclude, that albeit the Bishops of *Rome*, vntill the yeere 600. were not such as to whom might be properly applyed the title of Antichrist; yet it cannot be denyed, but that the mystery of him wrought in them, and by them; and that it was growne to some strength and stature in this Age.

6. We have seene Antichrist in his youth, the mystery of iniquity working in the Sea of *Rome*, through the simplicity of some Bishops, and ambition of others, for these first six Ages, till *Gregory* the first; after whose death, he came to his mans estate, that is, was reuealed in the Church, and reigned in the Romane Sea: and as the period of this Age of man is commonly of longer continuance then the rest, so is the time of Antichrists reigne, longer then of his infancy or youth. It began presently after the death of *Gregory* the Great, and continued well-neere the full space of 800. yeeres, and arose to it height by certaine degrees and staires: for no mortall thing is perfect at the first, but groweth by steps, as it also decayeth. The first degree of his reigne, which I terme his mans estate, was in the time of the Emperour *Phocas*, who hauing most treacherously and cruelly murdered his Maister, *Mauritius* the Emperour, together with his Wife and Children, to the end, that he might gaine the fauour of the Romanes, and keepe *Italy* from reuolting; he caused the primacy and superiority of the whole Church, to be adiudged to the Romane Sea, and the Bishop of *Rome* to be declared the soueraigne and vniuersall Head of the Church, and of all other Bishops; alleadging for it this reason: That as the City of *Rome* was the Mother and Princesse of the Romane Empire, so it ought also to haue the primacy and soueraignty in religion. And from this time, *Boniface* and his successours tooke vpon them the title of vniuersall Bishop: A title, which in deed appertaineth to none but Christ, who is the onely true shepheard (as S. *Peter* calleth him,

Gregor epist. lib.11 epist.32.

him, 1. *Pet.*5. 4.) and consequently the onely vniuersall Bishop and Head of the Church, as S. *Gregory* notably confirmeth in many places, as in an Epistle of his to all Bishops, where he vseth this superscription : *To all the members of the holy Church, most precious stones, shining in Christs diadem, whose vniuersall head is Christ* : he doth not say, the Bishop of *Rome*, but Christ : yea he that taketh vpon him this name, doth not onely rob Christ of his dignity, but also euery other particular Bishop of that power and part of the administration of the Church, which is committed vnto him by God. This S. *Gregory* most excellently, and at large proueth in diuers of his Epistles, as *lib.* 4. *Epist.* 34. and *Epist.* 36. and *Epist.* 38. and all grounded vpon this reason, because to be the vniuersall Bishop, is to be the onely Bishop, and so all others to be but his Substitutes, and Vicars, and therefore to haue no power of themselues, but as it is deriued from him : and therefore that distinction of the word *vniuersall*, deuised by the Iesuites, is both vaine and friuolous, when they say, that it either signifieth singularitie, and so to be vniuersall, is to be the onely Bishop of the world : or preheminency, and so to be vniuersall, is nothing else but to be the chiefe of all Bishops. And that in the first signification, the title is prophane, sacrilegious, and proper vnto Antichrist : but in the second, it may be attributed to the Pope, according to S. *Gregories* intention. This, I say, is an idle conceite : for he that shall aduisedly read S. *Gregory* in the fore-named places, shall finde, that he doth not onely condemne it in the first sense, but in the second also, namely, that one should vsurpe that title to himselfe, depriuing all others of it, seeing it is apparant in the Ancient Councils that all the Patriarches in common, beare the title of œcumenicall or vniuersall Bishops, without derogating thereby one from the other. And therefore if the Councill of *Chalcedon* (as they pretend) or any other Councill, did at any time giue the Bishop of *Rome* this title, it was in common as to a Patriarch, and not in any singular manner : As the care of all the Churches was committed to *Peter*, but not in priuate, but in com-

common with the rest of the Apostles; for else S. *Paul* had ouer-lashed, when he saide, *That he was troubled with the care of all Churches.* 2. *Cor.* 11. 28. Hence it is, that S. *Basill* was called ὁ μέγας τῆς οἰκουμένης φωστήρ *The great light of the world*: and *Gregory Nazianzene* speaking of S. *Cyprian*, saith, that he not onely presided ouer *Carthage*, but also ouer the whole West, yea the East, and the South, and the North. In a word, these two titles, *Bishop of the vniuersall Church, and vniuersall Bishop of the Church*, are farre different, if not contrary: for the first was a common name to all Bishops that made profession of true and sound doctrine, whereby they were discerned from Heretikes and Schismatikes, the vniuersall Church signifying nothing else but the Orthodox and Catholike Church. But the second cannot properly agree to any, but to an infinite person, to wit, Iesus Christ, and if it be ascribed to any, it is not in regard of prehemiennce, that he should haue aboue all others, but in regard of the vniuersality of care, he ought to shew towards the whole Catholike or vniuersall Church.

Theodoret hist. lib. 4. cap. 19. Nazianz. ser. de Cypriano.

7. This was the first degree of Antichrists reigne or Kingdome. The second was, when the Bishops of *Rome* shooke off from their neckes the yoke of obedience and fealty, which they ought vnto the Emperours: for, for a long time, the Pope was chosen by the common voyces of the Cleargy, and people of *Rome*, and this election was confirmed by the Emperour himselfe, or by his Lieutenant, the *Exarch* of *Rauenna*, and was subiect to him, as to his Lord and Maister, to be either established or deposed at his pleasure: as we may see particularly in the example of Pope *Martin* the first, who was carried as a criminous person to *Constantinople* before the Emperour, and by him banished into the Isle *Chersonesus*, where he dyed: But afterward Pope *Benedict* the second, by his hypocrisie, obtained of the Emperour *Constantine* the fourth, freedome of election, without the authority of the Emperour, or his Exarch: and then presently began this Man of Sinne to ruffle in his pride, and neuer ceased, what by seditions and excommunications, till he

Platina. Baronius.

he had chased the Emperours authority wholly out of *Italy*. Then Pope *Constantine*, excommunicated the Emperour *Philippicus* (who indeed was a fauourer of the Heresie of the *Monothelites*,) and forbad the people of *Rome*, either to acknowledge him for their Lord, or to obey any Mandate or Commandement that came out by his authority. Then *Gregory* the second, resisted the decree of the Emperour *Leo* the third, who in zeale to Gods glory, had commanded all Images in Churches to be beaten downe, and so maintained himselfe by the fauour of *Charles Martell* against him, that the Emperour durst not giue assault vpon him by Armes Then Pope *Stephen* the second, by the aide of *Pepin*, then King of *France*, wrung out of *Aystulphus* the King of the *Lumbards* hands, not onely the rightes and territories of S. *Peter*, but the whole Exarchate of *Ravenna*, with all the dependances thereupon, & bestowed it vpon the Bishop of *Rome*: And yet their ambition was not satiate herewith, for they rested not till the Kingdome of the *Lumbards* was vtterly rooted out by *Charles* the successour of *Pepin*, who hauing conquered *Dedier* their last King, added vnto his Fathers guifts, all that lieth beyond *Liguria*, from the old ruines of the City *Luna*, vnto the *Alpes*, and much else where : And this is that which is called S. *Peters* Patrimony, which they defrauding their true benefactours of that acknowledgement which is due vnto them, had rather ascribe to the donation of *Constantine* the Great. Here then we may see two notable euents. First, the Pope aspired vnto two hornes, to wit, both spirituall and temporall authority, and so became a temporall Prince in those great territories which were conferred vpon him. And secondly, the erection of the Image of the second Beast: when the first made *Pepin* the Father a King, deposing *Chilpericke* as vnsufficient, and then translated the Westerne Empire, from the *Greekes* to the *French*, conferring it vpon *Charles* his sonne: thus notoriously verifying the prophecy, *Apoc.* 13. 14. 15. That Antichrist should command the inhabitants of the earth, to make an image of the first Beast, to giue him a spirit, and to cause him to be worshipped. This is so

so manifest a token of Antichrist, that it cannot be doubted of, whether we respect the erection and translation of this new Empire, which is a power onely proper vnto God: or the bringing into the Church the adoration of Images, and the canonization of Saints, which was a kinde of giuing life to the image of the first Beast, with whom it was accustomed both to worship dumbe Idols, of wood and stone, and to consecrate and deifie mortall men, as they pleased. For this cause, many learned men haue fixed the number 666. vpon this time, as the true beginning of the reuelation of Antichrists kingdome: for if we adde to 97. yeeres of Christ, which were runne when the Apocalyps was written, 666. we shall fall vpon the yeere of 763. in which the Pope as an earthly Prince, possessed the Exarchate of *Rauenna*, and those other territories, which he receiued by the gift of *Pepin* and *Charlemaigne*.

8. But for all this, the Whore of Babylon was not yet ascended to the top of her abhominations: for the Romane Sea was as yet held in some subiection to the Emperours; so that no Popes could be receiued, without their approbation and confirmation, as is apparant by *Stephen* the fourth, and his two successours, who were compelled to trauaile into *France*, to get the confirmation of their election. Also the guardance and soueraignity of their temporall lands giuen by *Pepin* and his successours, remained in the hands of the Emperour, and of those that held vnder him the command of *Italy*. Also *Lewes* the second, making his abode for the most part at *Rome* or thereabout, commanded with more absolute power, then any of his predecessours had done. The Popes power then was by these meanes somewhat bridled, so that he could not do as he list. But these proud Prelates, disdaining to be thus curbed, soone broke the yoake, and set themselues free from all obedience to mortall man. Pope *Nicholas* the first led the ring: he amongst other his goodly constitutions, prohibited the Emperours to be present at their Synodall assemblies; concluded that the Pope could not be iudged by any secular power; forbad the mariage of

Priests, interdicted Princes, and receiued appeales of Bishops and Priests that were Canonically deposed: of which dealing, we finde many complaints made by learned and godly men liuing at that time, as of *Hinemare* Archbishop of *Rhemes*, and *Lintpert*, Archbishop of *Mentz*, with others. After him succeeded other Popes, whose continuall labour was to strangle the power of Kings (as *Claudius Fanchet* speaketh) and that partly by occasion of their negligence in gouernment, and partly of the ignorance of their owne rights and ancient Canons, as may appeare in the answer of *Theilgunt*, and *Gouthier*, Bishops, recorded by *Fanchet* and others: about which time, Pope *Adrian* the second, threatned to excommunicate King *Charles* the Bald, if he did not render *Lorraine* to the Emperour *Lewes*. Neither did these effects of their power shew themselues onely in *France*, but in *England*, *Germany*, *Italy*, and other Countries of *Europe*; as is manifest in the stories of those times: deposing Kings, translating Kingdomes, excommunicating all that any waies withstood their ambitious designes, and interdicting whole Nations, as here *England* in the time of King *Iohn*, which stood in that state of interdiction for the space of six yeeres: during all which time, no bels were rung, no diuine seruice publikely vsed, no bodies buried in Christian sepulture, no Sacraments publikely administred, nor any religious exercise else performed, but all carried the face of Paganisme, religion being vtterly banished, or at least so smothered, that it could not appeare. At this time also it was, that after the declining of the house of *Charlemaigne*, the Popes grew to that height, of not onely pride, but also impiety, that they were esteemed no better then monsters, whom *Baronius* is constrained to call Apostaticks, and not Apostolicks. Then did that famous harlot *Theodora*, with her two daughters, *Marozia* and *Theodora*, make Popes at their pleasure, euen adulterous ruffians, which are not registred in the roll of the Popes of *Rome*, for any other cause (as *Baronius* confesseth) but to fill vp the succession, and marke out the time. And these monsters created Priests, and Deacons, and Cardinals,

Claudius Fanchet declinat. maison de Charlemaigne.

Baron. ad An. 912.

dinals, like to themselues: so that *Baleus* had great reason to call the time of the sitting of these Popes, from *Iohn* the eight, till *Siluester* the second, the reigne of the great Whore. And it may seeme, that the Author of the booke of Antichrist, which is found in the ninth Tome of S. *Augustines* workes, aimed at the same, when he designeth the reuealing of Antichrist, to the time of the Empires translation from the *French* vnto the *Germanes*. And after this also, when *Iohn* the 13. gaue the Emperiall Crowne, to *Otho* a King of *Germany*, and Prince of the *Saxons*, as it was before giuen to *Charlemaigne*, by *Leo* the third. This *Otho*, tooke not only an oath of allegiance to the Pope, but also of protection of him and his estates, against all the world. The oath is recorded at large by *Gratian*, *dist.* 63. (*tibi domine*) by the tenour whereof, we may easily see, how the Emperour receiued at that time, the Character or marke of the second Beast; and in stead thereof, yeelded vnto them their power and authority, as it was foretold by S. *Iohn*. So that it cannot be doubted, but that in the Church of *Rome* at those times sate the true Antichrist, in whom all the Prophecies were fulfilled, and the manners of the great Whore practised to the full: And therefore in a Councill held at *Rhemes*, not long after, the Fathers there assembled, were not afraide to affix the title of Antichrist vpon those Popes.

9. The last and highest period of Antichrists reigne, is yet behind, which began when *Iohn* the 18. or 19. successour of *Siluester* the second, depriued the people of *Rome* of all right of election of their Popes, which power they had retained and exercised all that time. For he tooke it from them, and inuested therewith the Priests of *Rome*, which began then to be called by the name of Cardinals; in which forme of election, it continueth till this day: and here began the time of his reigne, which grew a little bigger vnder *Benedict* the seuenth, who by a Decree ordained, that none might be called Emperour, but whom the Pope should chuse, and to whom he should present the Imperiall signe, (which was an Apple of gold, beset about with precious

stones, and a golden Crosse on the top) so that whereas before, the Pope was no Pope, except confirmed by the Emperour, now topsie-turuy, the Emperour is no Emperour except confirmed by the Pope. But the top and top-gallant of his reigne, was vnder *Gregory* the seuenth, formerly called *Hildebrand*, who conuerted the whole spirituall power of the Papall Sea ouer Churches, into a politicke Monarchy ouer earthly Principalities.

10. Out of all which that hath bene said, I may commend vnto the Reader, three notable obseruations for the confirmation of this truth. First, that not onely our moderne writers, but also such as were more ancient, liuing before the reformation of the Church, referre to this *Gregory* the seuenth, the highest degree of Antichrists reigne. For *Lollard* who wrote vpon the Apocalyps, in the yeere 1357. setleth the beginning of Antichrists reigne (whom he peremptorily affirmeth to be the Pope, vpon the yeere 1033. and with him agreeth *Eberhard* the Bishop of *Saltzbourg*, in the time of the Emperour *Frederick*: who in an Oration which he made in an assembly of the Princes and Bishops of *Germany*, saith; that *Gregory* the seuenth laide the first foundation of the Kingdome of Antichrist. Secondly, that at this time, the liues of the Popes were so filthy and abhominable, as it would yrke any Christian heart to read such things as are written of them by their owne writers. Cardinall *Benno* representeth vnto our view, a map of such horrible monsters and incarnate diuels, liuing at that time in the Romane Sea, as the earth neuer bore the like. And of this time, the Author of the booke called, *Fasciculus temporum*, thus speaketh. *An effeminate time, wherein the Christian faith began greatly to faile, and decline from it masculine vigour: for then Sacraments, and Ecclesiasticall Ceremonies, were not obserued, but the people gaue themselues to Southsayings, enchauntments, and Necromancy: and as were the people, so were the Priests*: Then Popes murdered one another by poyson, rent Christendome with Schismes, filled Churches with abhominations, and Kingdomes with warres, massacres, and blood.

blood. Thirdly and lastly, that at this time the pride of the Romane Bishops was growne to such an excessiue height, as is almost incredible: for they constrained Emperors and Kings to kisse their feet, to hold their stirrop when they got on horsebacke, to minister water vnto them for the washing of their hands when they went to meate, to waite for accesse vnto them at their gates, till it were their pleasure to admit them to their presence; and finally, they were not ashamed to trample vpon their necks, as *Alexander* the third did to the Emperor *Frederick* the first, and to set the Crowne on their heads with one foot, and kicke it off againe with the other, with infinite other most arrogant demeanors. All which things laid together, doe exactly conclude, that euer since *Boniface* the third, the Pope hath beene the true and grand Antichrist, albeit his tyrrany and pride encreased by degrees till *Gregory* the seuenth, when it was ascended to his highest period.

11. Thus wee haue seene Antichrist in his mans estate, that is, in the top of his strength and pride; but then he began to decline and decay, as a man vseth to doe after hee is fifty or threescore yeeres of age. This declining estate of the Man of sinne began, when *Martin Luther*, dispelling the mists of Popery, preached the glorious Gospell of Iesus Christ to the world, and especially cleared the doctrine of Iustification, which till then lay cloaked vnder the vaile of Scholasticall distinctions, and Monkish deuotion. For albeit there wanted not in all Ages some that opposed themselues against popish tyranny and superstition, and discerned and auouched that the Pope was that Antichrist: yet none of them gaue him his deadly wound, till God stirred vp *Luther* to bee the instrument of this mercy. For his doctrine and preaching was no sooner spread abroad in the world, but it was entertained as finding it not new, but grounded vpon the antiquity of holy Scripture and ancient Councills and Doctors. At this time God also raised vp such a number of bright Starres, learned men in the Church, as no Age euer saw the like: these did not onely refine from

Monkiſh barbariſmes, humane learning, but alſo gaue great light and propagation vnto the truth, which had a long time lyen clouded vnder ignorance and ſuperſtition. And to helpe forward this great worke, not long before this time, the Famous Art of Printing was by Gods prouidence found out, as it were of purpoſe to diuulge and ſpread abroad the moſt excellent writings of famous men then liuing, which peraduenture otherwiſe had neuer come to light. Now then all theſe meanes of Gods prouidence working together, brought forth ſuch an effect, that not onely millions of people in all places, but alſo whole States and Kingdomes ſpying out the abominable errors of the Romiſh Harlot, fell away from the obedience of the Pope, and embraced the truth of the Goſpell, as is apparent at this day in *Germany*, *France*, *England*, *Denmarke*, *Poland*, and almoſt all parts of *Europe*. And this is that very ſame which was prophecyed of by Saint *Paul*, 2. *Theſſ.* 2. 8. in moſt plaine termes, where it is ſaid, That the Lord ſhould conſume Antichriſt with the ſpirit of his mouth: where by the word (*Conſume*) is meant a declining and languiſhing ſickneſſe that ſhould fall vpon him, whereby his vitall parts and powers ſhould euery day grow weaker and weaker, as it is with ſuch as are in a conſumption: and by the ſpirit of Chriſts mouth, nothing elſe but the preaching of the Goſpell, according to the opinion of moſt Interpreters: and this is the reaſon why of all men liuing, they moſt hate godly and painefull Preachers, becauſe they are the Trumpetters to blow downe the walls of their *Iericho*.

12. Thus hath this Man of ſinne beene in his wane and declination, euer ſince *Luthers* time: but whether his old and decrepit age be yet come, is hard to iudge: as alſo of the time and houre of his death. Theſe things wee muſt leaue vnto God, who onely knoweth the ſecrets of times and ſeaſons that are to come: onely wee may thus farre iudge, that as when we ſee a man waxe gray-headed, and declining, wee are aſſured old age and death are not far off: ſo we may alſo ſafely iudge, conſidering the declining eſtate of this Man of

of sinne, that he is growing old and neere to his destruction: which finall destruction notwithstanding, shall not bee accomplished, till Christ himselfe come vnto iudgement, when as the Apostle speaketh, he shall destroy him by the brightnesse of his comming, 2. *Thess.* 2.8. How ought we then to wish and long for that blessed day?

The Second Part.

CHAP. 1.
Touching the Image of the Beast.

FIrst, *Apocalyps* 13.14. it is written by S. *Iohn*, that the second beast should make an Image of the first, which had the wound by a Sword and did liue: and that hee should haue power to giue life vnto this Image, and cause it both to speake and to be worshipped. Which words may be vnderstood either literally, or morally, or mystically: but in which sense soeuer we take them, yet euery way they fit the Pope, and demonstrate him to be the true Antichrist, figured out by this second Beast whereof Saint *Iohn* speaketh.

2. For if wee vnderstand it as many of the Popish writers doe, literaly, that this must bee one of the miracles of Antichrist, that hee shall giue life and speech to a dead Image, which because no Pope euer did, therefore hee cannot bee Antichrist: I answere, that it is false, that neuer any did so: for else what meane those frequent motions, noddings, sweats, and weeping of Images, reported in their Legends, and Martyrologies? At that great controuersie betwixt the Monkes and married Priests, at the *Synode* at *Winchester* vnder *Dustan*, a Crucifix is said to haue thus spoken in fauour of the Monks, against the Priests, *Non fiet*,

fiet, non fiet, Iudicastis bene, mutaretis non bene; non bene sentiunt qui presbyteris fauent, that is, *It shall not bee, it shall not bee, you haue iudged well, you shall not doe well to change; they thinke ill that fauour the Priests.* It is written in the Romane Breuiary in the Feast of Saint *Thomas*, that when hee prayed very earnestly before a Crucifix at *Naples*, this voice was heard from the Crucifix: *Bene scripsisti de me Thoma, quam ergo mercedem accipies? Thou hast written well of mee Thomas, what reward therefore wilt thou receiue?* Also in the life and acts of *Hyacinthus*, recorded by *Seuerinus*, we read; that an Image of the Virgin *Mary* thus spake vnto *Hyacinthus* flying from the *Tartars*. *O fili Hyacinthi, effugis manus Tartarorum, & me cum filio meo dissecandam & conculcandam relinquis? Accipe me igitur tecum*: that is, *O sonne Hyacinthus, doest thou flee from the hands of the Tartars, and leaue mee with my Sonne to be cut in peeces and trampled vpon by them? Take me therefore with thee*: and when he answered that her Image was so bigge that he could not carry it: it answered, *Accipe, quia alleuiabit pondus filius meus, Take me, for my Sonne will helpe to beare thy burden.* Wee finde also in *Cesarius*, another Image of the blessed Virgin, that in the behalfe of a Renegate that had denyed Christ, and humbled himselfe before her, craving pardon for his sinne, spake thus vnto her Sonne in her armes; *Dulcissime fili miserere istius hominis*: *Sweet Sonne haue mercy of this man*: which when he turning away his face denyed to doe, she laide him vpon the Altar, and cast her selfe at his feet, saying, *Ego te precor mi fili, vt propter amorem mei huic homini velis ignoscere, I pray thee O my Sonne, for the loue of mee, to take pitty of this man.* Then the Sonne lifting vp his Mother, said, *Nihil ego tibi possum denegare Mater mea, ecce ego omnia ei condono propter amorem tui. O my Mother, I can deny thee nothing, behold, I forgiue him all for thy sake.* The like examples we finde of the Image of the blessed Virgin speaking to the Porter of a Church, concerning *Alexius*; *Fac introire hominem Dei. Let the man of God enter in*: and to Saint *Bridget*, in the Church of Saint *Paul* in *Rome*; and to Pope *Celestine*

Celestine in the Church of Saint *Mary* the Empresse, with a number more. Now if these reports be true, as why may not the deuill that (according to their opinion) caused the dead body of *Samuel* to speake, cause also a dead Image to doe the like? or if they be false and counterfeit, deuised by superstitious Priests; yet howsoeuer, they make a good argument against them, that the Pope is Antichrist, who thus giueth life and speech to dead Images. I omit that they constraine all their Disciples to worship Images, and condemne and persecute all them for Heretikes that refuse this seruice. And albeit these Images cannot be said to be portraitures of the Beast, to wit, *the Romane State*, for this was to erect an ougly Image with seuen heads and ten hornes; yet they may truly be called his Images, both because they are made in fauour of him, and hee also possesseth and causeth them to be adored. As *Laban*, *Gen.* 32. and *Micah*, *Iud.* 18. call the Images which *Rahel* and the *Danites* had stollen from them, their Gods; because they made, worshipped, and possessed them.

2. Thus literally may this prophecy rightly bee applyed to the Pope: and as literally, so may it morally also. For as by the Beast is meant the *Romane* Empire, so the Image of that beast is nothing else but the representation of that Empire, and this is notably verified in the Westerne Empire erected by the Popes, first in *France*, and after in *Germany*. For as Images retaine the name, and a certaine outward similitude of the prototype, but are vtterly void of the Nature and essence thereof: so these new Emperors of the West, bore the name and title of the ancient Roman Emperors, and were adorned with Imperiall Ornaments and prerogatiues of honour, yet wanted the power and Maiesty of the ancient Empire, wherein its life consisted. For the ancient Emperors ruled ouer *Rome*, and the Prouinces subiect thereunto: but these neither haue dominion ouer *Rome*, nor ouer any ancient Prouince of the Empire: but are a bare title and name without the thing. Now the Pope hath giuen a spirit vnto this Image, that is, an Imperiall dignity and speech, that is, po-

wer to make Lawes and Decrees. So that seeing the Pope after the decay of the old Easterne Empire was the erection of this new in the West, creating the first Emperor, and instituting a Colledge of Electors for the choise of new in their succession, and confirming the choise by his authority; we may deseruedly conclude, that he is the second Beast, that is Antichrist, which made an Image, and gaue life and speech to the first Beast.

4. And so it is also morally fit and true: but if we take it in a mysticall sense, then the Image of the Beast is the Papacy it selfe, especially since it vsurped both the Spirituall and Temporall Monarchy of the world. For the ancient Emperors held an absolute and vniuersall power ouer the whole world; so doth the Pope challenge vnto himselfe the like power and authority ouer all Creatures, yea more then euer any Emperor did; ouer the Angels in heauen, Soules in purgatory, and all men vpon earth: in regard of which tripartite Dominion, they assume vnto themselues a Triple Crowne. Neither need it seeme strange that the Papacy is made and animated by the Pope as the Image of the first Beast, seeing he claimeth and vsurpeth to himselfe both the Swords, Spirituall, and Temporall, and is not onely the Spirituall, but also the Temporall Lord of the world. In which regard, *Apoc.* 17. Antichrist is said to bee both the seuenth King, and the eight: in respect of his temporall power, the eight, and so the image of the sixt, which was the Emperor: but the seuenth in respect of his Spirituall Monarchy, which giueth life vnto the Temporall, and maketh it to speake, and without the which, all his temporall power were but a mute and brute Image. This truth, that the Papacy is the liuely Image of the Romane Empire, is confessed by the most part of the popish Rabbies themselues. *Stenchus* in his booke *De donatione Constantini*, saith, As all Nations once obeyed the Emperors, so now they doe the Bishop of *Rome*. *Blondus Rom. instanc. Lib.* 3. *nu.* 86 calleth him a perpetuall Dictator, the successor not of *Cæsar*, but of the fisherman *Peter*, whom all the world adore and worship.

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Henry Bullinger paralelleth them thus: *As many of the Emperors had fulnesse of power, and were worshipped as Gods, so is the Pope as an earthly God inuested with plenitude of power.* *Bullinger in Apoc. 13.*

5. But all this will more clearely appeare, if wee shall a little compare the pride, power, and behauiour of Popes, with that of ancient Emperors. And to begin with *Augustus Cæsar*: he besides the Imperiall dignity, vsurped the soueraignity in religion, and was therefore stiled *Pontifex Maximus*: the same name vsurpeth the Pope, and not onely so, but as *Caligula* proudly called himselfe, *Cæsar Optimus maximus*: so he himselfe, *Pontifex optimus maximus*; the proper epithetes of the Diety. *Domitian* would thus bee stiled, *Dominus & Deus noster, Our Lord God*; the same title is attributed to the Pope, *Dominus Deus noster Papa, Our Lord God the Pope.* *Caligula* his voice to his Grandmother *Antonia* was this, *Memento mihi omnia licere, Remember that all things are lawfull vnto me*: and doth not the Pope challenge the same power? Whatsoeuer he listeth is lawfull, though in it selfe neuer so vnlawfull; his reason stands for Law, and his Decrees all without examination are bound to obey. *Nero* vaunted that the whole world was his, and that it was in him to giue and take away Kingdomes. And doth not the Pope brag, that the world is his Dioceſſe, and that hee hath power ouer Nations, to plant or pull vp Kingdomes at his pleasure? *Caligula* and *Maximinus* the yonger, caused their feet to be kissed of their Saluters, and to that purpose *Diocletian* decked his shooes with Gold and Gems; the Pope in like pride or greater, causeth not onely the common people, but euen Kings and Emperors to kisse his feete. *Claudius* pardoned incestuous marriages, and allowed the Vnckle to marry with his Neece: and the Pope likewise dispenseth with incestuous Contracts condemned by the Law of God and man. The Emperors ascribed into the title and society of Gods whom they listed, as *Adrian* commanded *Antinous* his *Ganimede* to bee worshipped as a God: And what doth the Pope else, when he taketh vpon him power to canonize dead Saints, and to insert them into

the Calender to be adored, together with their Images and Relicks? *Caligula* bragged, that nothing was law and equity, but that which came out of his mouth: and doth not the Pope say as much, when he affirmeth that his Decrees are vnquestionable, and that all Lawes are sealed vp in the closet of his breast? *Vespasian* in loue of filthy lucre raysed a tribute out of *Urine*; and doth not the Pope the like out of the Stewes? *Nero*, when he conferred an office vpon any man commanded him to wring out of mens purses, by the vertue of that office, all that they could to enrich his Coffers, saying; *Scis quid mihi opus sit, hoc agamus nequis quicquam habeat.* The same minde and maner possesseth the Pope, hee would haue no man rich but himselfe, sucking in like hell, the reuenues of the world into his bottomlesse gulfe, from whence there is no redemption: whereupon *Mathew Paris* was bold thus to write, *Romana Curia instar barathri potestatem habet & consuetudinem omnium redditus absorbendi.* It was ordinary with the heathen Emperors, to sell ciuill honours for money: and as ordinary to the Pope, to set to sale the dignities of the Church. *Simonia* (saith the same *Mathew Paris*) *perinde regnat in Romana Curia as si nullum peccatum esset.* The Romane Emperors ascended often to the Imperiall throne by murder and bloodshed: and is not this the beaten path to the Papacy? *Hildebrand* (as testifieth *Benno*) poysoned six or seuen Popes in order by the helpe of *Brazutus* his familiar friend, that hee might seate himselfe in the Papall Chaire. *Nero* and *Vespasian* caused those whom they saw to grow rich, either to be condemned to death vpon false crimes, or to be poysoned, or by some other violent course to be taken out of the way, that they might enioy their wealth. And thus dealt *Alexander* the sixt with many wealthy Priests and Cardinals, as witnesseth *Onuphrius*. In fine, *Caligula* being offended with the *Romanes*, wished them altogether to haue but one necke, that at one blow he might dispatch them: and *Martin* the second being angry with the *Germaines*, wished that al *Germany* was but one great poole, that they might all bee drowned at once. What should I speake

Mat. Paris in Henrico 3.

Onuphrius in Alexand. 6.

peake of the abhominable inceſts, adulteries, Sodomitries, and filthy luxuries, wherein the Beaſt and his Image the Papacy, do anſwer each other? Do not the Chriſtian, or rather Antichriſtian, *Ziſcuſſes*, *Iulinſſes*, *Iohns*, *Bonifaces*, and *Paules*, imitate the Heathen *Neroes*, *Tiberiuſſes*, *Caligulaes*, and *Heliogabaluſſes*, in all their foule vices? It would be tedious to proſecute all: theſe for inſtances may ſuffice, to teach vs whither this image of the Beaſt is to be referred, and that the Pope is the great Antichriſt, in whom all the lineaments of the old Romane Empire are liuely drawne, and the very face thereof expreſſed in liuely colours.

6. For the clearing of this point, it is further to be obſerued, that S. *Iohn* ſaith, that the ſecond Beaſt ſhould exerciſe the power of the firſt in his preſence, and cauſe the earth and them that dwell therein, to worſhip the firſt Beaſt, whoſe deadly wound was healed, *Apoc.* 13. 12. Which prophecy is ſo clearly accompliſhed in the Pope of *Rome*, that no man that hath but common reaſon can doubt thereof. For what is the power of the firſt Beaſt, but the Maieſty and Authority of the Romane Empire, reduced into the hands of the Romane Biſhop, with ſuch ſubtilty and craft, that the Emperours were perſwaded by them, that they went about only to aduance their dignity, when in the meane while they wrought nothing but their deſtruction, leauing them a body without life, or rather a ſhadow in ſtead of a body? So that if we regard the thing it ſelfe, the Papacy and the Empire, is one and the ſame in effect. But if we conſider the outward faſhion and appearance, the Pope to blind mens eies, hath changed the name, and vnder pretence of his double power, vſurped a Soueraigne authority ouer the whole world. The power then of the firſt Beaſt, which Antichriſt ſhould exerciſe, is onely this; that as the Romane Emperours challenged a Soueraignty ouer all the Prouinces and Kingdomes of the earth: So the Popes in like pride, vaunt of the like power ouer all Kingdomes to appertaine vnto them: which how fitly it may be called the Image of the Beaſt, let all men iudge. For proofe of all this, let vs heare one of their owne Aduo-

cates, *Augustinus Steuchus*, in his booke *de donat. Constantini.* In one place whereof he saith, that the Maiesty of the Romane Empire, was reuiued in the Papacy, which though it was not attained to the same greatnesse, yet it retained a certaine forme (or if you will image) thereof: and this he would deriue from the donation of *Constantine*, who (as he affirmeth) quitting *Rome*, gaue it and all the West, to a greater Prince then himselfe, the Pope. For the Emperour of holy things, is greater then the Emperour of earthly. And in another place, to shew that this second Beast the Papacy, caused the first to be worshipped and adored, he saith that by this donation of *Constantine*, the Empire was not impaired, but augmented and ennobled: for it reuiued the power and language thereof, which were quite both defaced, and gaue new life vnto it, when it was well-neere dead: yea whereas before it was onely a temporall dominion, now it inuested it with both swords, and so the Papacy supported the Empire, which was ready to fall, and made it againe famous through the whole world. And as touching the deadly wound of the first Beast, which S. *Iohn* saith was healed: some are of opinion, that this Prophecy was then fulfilled, when as the line of the *Cæsars* was cut off by the death of *Nero*, and the Empire translated to another stocke, which healed the wound thereof, and made the estate more flourishing, then euer it had bene before. But I thinke rather by it to be meant, the banishing of the Emperours out of the West, which was the wound, and erecting a new Empire in stead thereof, which was as it were the healing of the wound: and all this brought to passe, by the power and meanes of the Pope, whose estate is the second Beast, and beareth the image of the first.

CHAP.

CHAP. 2.

Obseruations vpon the thirteenth Chapter of the Reuelation of S. Iohn, verse eleuenth.

1. SAint *Iohn*, *Apoc.* 13. 11. saith, *That he saw in the spirit another Beast, comming vp out of the earth, hauing two hornes like a Lambe, but speaking as a Dragon.* In which words, the Spirit of God doth reueale vnto vs by certaine circumstances, a notable description of Antichrist, who is intimated vnto vs by this second Beast. For by those two Beasts mentioned in this Chapter, is figured out the double Empire of the most cruell tyrants and persecutors of the Church of Christ, sitting and reigning in one and the same City, spirituall Babylon: as the foure Monarchies represented by *Daniel*, reigned successiuely in the *Caldean* Babylon, which was a type of this. So that as the first Beast, represented the State and dominion of the Romane Emperours, so the second without doubt, demonstrated the Papall Empire, wherein Antichrist was to reigne. This I say, will most euidently appeare, if we shall aduisedly consider three notable circumstances of this Text.

2. The first circumstance is, of the time when this Beast appeared, to wit, after a great confusion of the City of *Rome* by bloody wars: for in the tenth verse immediately going before, it is said, *He that leadeth into captiuity, shal be led into captiuity, and he that killeth with the sword, must be killed with the sword:* and then presently S. *Iohn* addeth: *I saw another Beast rising out of the earth.* By which it is plaine, that when the City of *Rome* was reduced into that misery, that there was nothing in it, but murther, bloodshed, and confusion, then was the time of Antichrists appearance. Now there is no man so ignorant in history, that knoweth not how the Empire and City of *Rome*, was harassed and spoiled by the barbarous *Gothes* and *Vandals*, and other Nations, insomuch that it was almost brought to vtter desolation, especially in the West:

West : and how presently after these broyles, the City of *Rome* fell into the hands of the Pope, the whole dignity of the Romane name, setling it selfe in him. For though there is at this day a Prince that beareth the name of the King of the Romanes, or Emperour of *Rome*; yet he hath no command in *Rome*, it is the Pope onely that ruleth in that City.

3. Secondly, it is said, that this Beast arose out of the earth, that is, from a base and low estate, and from small beginnings, and as it were out of the dust, exalting it selfe by degrees vnto that height: which circumstance also fitteth the Pope to an haire. For at the first, the condition of the Bishops of *Rome*, was humble and base, vnlike in mans iudgement euer to ascend to that greatnesse, which it after came vnto. They were poore men, liuing by the labour of their hands, and eating their bread from the sweat of their browes: S. *Peter* himselfe, whom they falsly brag to haue bene Bishop of *Rome*, was a poore fisherman, wanting money to pay the ordinary tribute to *Cæsar*, till Christ supplyed it by a miracle: And *Acts.* 3.6. confesseth of himselfe, *Siluer and Gold he had none*: And the first Bishops of *Rome*, till *Constantines* time, as *Mantuan* vnder the person of *Telesphorus*, that liued. *An.* 142. reporteth, gaue themselues to ploughing the earth, planting of Orchards, making of Gardens, digging and deriuing of Riuers, with many other such like manuall exercises to keepe them from idlenesse. *Mantuans* verses are worth the reading, touching this subiect. But besides this, he that shall looke but somewhat neerely into the manners of the Popes, shall easily discerne, that the Papall power is meerly earthly, little sauouring of heauen and heauenly things. For what erected the Papacy, but the ambition of earthly men? The Ancient Councils declare, that the true cause of the Papall primacy ouer other Bishops, was neuer the commandement of Christ, nor the holinesse of those Bishops, but only the prerogatiue of the Imperiall City wherein they sate. Hence they obtained the first degree of honour and dignity amongst other Bishops; as afterwards the Bishops of *Constantinople* obtained the next or equall prehemi-

nence,

nence, by reason that that City was made the seate of the Empire, being translated thither by *Constantine*. This is manifestly to be seene in the first Councill of *Constantinople*, and in the 28. Canon of the Councill of *Chalcedon*: and is confessed by Cardinall *Cusanus*, in his first booke of the Catholicke Concordance, *Chap.* 16. His words are these, *If the primacy of seates might be demonstrated by the holinesse of him that first presided, or by the reuerence of the place, doubtlesse Ierusalem should be the first, because there our great high-Priest Iesus Christ washed his Church with his blood.* Adde hereunto, that presently after Antichrist began to reigne in the Romane seate, there came in a rabble of Bishops, borne of so base parentage, and more vile in condition, that they deserued truely to be called the sonnes of the earth: as *Iohn* the eleuenth, sonne to Pope *Sergius*, and the Harlot *Marozia*: *Hildebrand* or *Gregory* the seuenth, was the sonne of a Carpenter: *Urbane* the fourth, of a Cobler in *Campania*: and so also, *Iohn* the 22. or the 23. as *Platina* numbreth him: *Bennet* the eleuenth, of a poore Laundresse: *Bennet* the twelfth, of a Patterer or Cooke: *Sixtus* the first, of a Swineheard, with diuers others, which are to be found in the Catalogue of the Popes. And these, besides their base offspring, were infamous for bad conditions, as Histories report of them: and that which is most strange, none were equall to them in pride and arrogance, none so much eleuated themselues aboue Kings and Princes. *Hildebrand* deposed the Emperour *Henry* the fourth, and thrust into his place (though with ill successe) *Rodulph* of *Sabaudia*. *Iohn* the 23. excommunicated *Lewes* of *Bauaria*, for taking vpon him the name and title of Emperour, before he was crowned of him, though lawfully elected: And *Sixtus* the fift, excommunicated the Prince of *Conde*, and the King of *Nauarre*, declaring them by his Bull vtterly vncapeable for euer of the Kingdome of *France*. And thus euery way, this second Beast, may be said to rise out of the earth, if we take the words not in a literall, but in a spirituall vnderstanding, as they ought to be.

4. The third circumſtance is, *That this Beaſt had two hornes like vnto a Lambe, but ſpake like the Dragon.* That is in generall thus: that Antichriſt ſhall be a Lambe in appearance, pretending humility, mildneſſe, and courteſie; but what ſhew ſo euer he maketh, yet his voyce is like the Dragons, that gaue his power and throne to the firſt Beaſt: by which voyce, notwithſtanding his diſſembling, he diſcouereth himſelfe to be the great enemy vnto Chriſt. This interpretation is entertained by the Ieſuites, *Ribera*, and *Viegas*, writing vpon this very Text of the Apocalyps. By theſe hornes, ſaith *Ribera*, are not meant Kings or Kingly power, which ſheweth it ſelfe openly, *But a certaine ſecret and ſubtile power lurking in ſweet words, ſauouring of nothing but humility and holineſſe, but by the which notwithſtanding he produceth wonderfull and ſtrange effects: and to ſhew that this is no violent power, therefore they are ſaid to be like to the hornes of a Lambe, which are not ſtraight and pointed, but crooked and tender, vnfit to daſh withall.* Thus *Ribera*. But *Viegas* more plainly, when he ſaith: *That this Beaſt ſhall haue two hornes like vnto a Lambe, becauſe he ſhall make ſhew to be gentle and innocent: but becauſe this gentleneſſe and innocency ſhall not be true but counterfeit, therefore he is ſaid not to haue the hornes of a Lambe, but like vnto a Lambe: and he is ſaid to ſpeake like the Dragon, becauſe vnder his words, which ſeeme to proceed from zeale of the truth, is hidden the very perſon of the Dragon.* By which interpretation the hypocriſie of Antichriſt is notably ſet forth; which S. *Paul* cals the myſtery of iniquity, and the holy Ghoſt alſo ſaith, that the word *Myſtery, ſhould be written in the Whore of Babylons fore head*: All to ſignifie, that his proceedings ſhould not be by open force, but by ſecret and myſticall ſtratagems. Now this doth ſo properly marke out the Pope of *Rome*, as that it ſo agreeth to him, that it cannot ſo fully be verified of any other. For doth he not vnder the title of, *The ſeruant of the ſeruants of God*, couer his power of being Lord of Lords? He calleth himſelfe the ſucceſſour of *Simon Peter*, and yet in cloſe couetouſneſſe, reſembleth *Simon Magus*: he braggeth of the Keyes of heauen,

heauen, and yet may draw with him (as themselues write) troopes of soules to hell without controllment. He hath nothing in his mouth, but the names of S. *Peter*, and S. *Paul*, euen then when he trampleth Kings vnder his feet, and treadeth on their necks: his temporall reuenues are called S. *Peters* Patrimony; he exacteth homage of the Kings of the earth in the name of S. *Peter*; he excommunicateth, proscribeth, and dethroneth them, all vnder this venerable name: he filleth his treasures, enricheth his Whores, and aduanceth his Nephewes and kindred, by S. *Peters* pence: Indulgences, and pretence of recouering the holy-Land, and of defending the liberty of the Church: he speakes scarce three words, but he repeates this sentence of the Gospell, *Thou art Peter, and to thee I giue the Keyes of the kingdome of heauen*: and that nothing may be wanting to procure himselfe reuerence, he stiles himselfe an Apostle, and his Decrees Apostolicall ordinances: Thus vnder specious titles and names, he glideth into mens hearts the venom of the Dragon. He establisheth idolatry by the worshipping of images, and yet with his mouth detesteth Idols: he *Anathematizeth* Hereticks, as *Marcion*, *Montanus*, *Pelagius*, and yet decketh his religion with the flowers of their heresies: he dares not vtterly deny the efficacy of Christs blood, and yet he annihilates it, by conferring it vpon holy Graines, Crucifixes, *Agnus Dei's*, holy-water, whips, Monkes Coules, &c. as if he had power to infuse grace into mens soules by such fopperies. In a word, he commandeth the Saints in heauen to be worshipped & inuocated as God himselfe, giuing to them the honour which is due vnto Christ, in seeking remission of sinnes, and the kingdome of heauen by their merit: and yet as if all were well, their praiers must be finished with this conclusion, *Per Dominum nostrum Iesum Christum: By our Lord Iesus Christ*. So it were miserable blindnesse, to seeke any where else for the Beast, that hath two hornes like a Lambe, and speaketh as the Dragon, but in the Romane seate.

5. But there be some of the learned, that interpret this circumstance of the two hornes otherwise, to wit, for a dou-

ble power, which this Man of Sinne should challenge vnto himselfe; Ciuill, and Spirituall: which interpretation, as it agreeth vnto Antichrist in generall, so doth it also vnto the Pope in particular, to demonstrate, that he is that Antichrist here spoken of. To Antichrist, for the name of the false Prophet, which importeth a spirituall dignity, is giuen vnto him of S. *Iohn*, *Apoc.* 15. 13. and as this, so he is represented, *Apoc.* 17. 18. and 8. 7. as a King armed with ciuill power and authority. For the Whore is saide to reigne ouer the Kings of the earth, and the second Beast to exercise the power of the first: & she her selfe in the pride of her heart, vaunteth to sit like a Queene: So that as the Emperours of *Rome*, were called not only Kings, but High-Priests: so Antichrist is described as inuested with both the titles. And it agreeth to the Pope also: for he so apparantly vsurpeth both these powers, that he both boasteth of them in his Decrees, and his Fauourites also ascribe the same vnto him. *Boniface* the eight, in the extrauagant *de maiorit. et obedient. C. vnam Sanctam*; proueth this to be true in plaine tearmes: for he saith, *That in this power (to wit of the Popes) there are two swords, the spirituall, and the temporall: and we are instructed herein* (saith he) *by the words of the Gospell: for when the Apostles said, Behold two swords, our Sauiour Christ doth not answere, These are too much, but, It is enough: and certainly he that denieth that the temporall sword, is not in the power of S. Peter, doth not well consider the words of Christ, saying, Put thy sword into thy sheath.* *Nicholas* the third affirmeth, that the Pope rightfully possessed *both Monarchies*; *spirituall, and temporall.* And the Authour of the booke intitled, *Of the gouernment of Princes*, amongst the opuscula of *Aquinas*, auerreth directly, *That the Pope is both King and Priest as our Lord Iesus Christ.* *Bellarmine* also that shewed more modesty and discretion in this cause then his fellowes, though he affirmeth that the Pope hath this Soueraigne temporall power, but indirectly in order to spirituall ends, yet he saith, that he can change kingdomes, by taking them from one, and giuing them to another. *And if the Ancient Christians did not vse this*

C. fundamenta ex Sexto de Elect. et Elect. potestate. Aquin. de Regimine princip. lib. 3. cap. 10. Bel. de Rom. Pont. lib. 3. cap. 6. et 7.

this their authority against the persecuting Emperors, it was, because they had not temporall forces to bring it to passe, though they had right to doe it. And thus both the Swords are vsurped by the Pope, represented, according to this interpretation, the two hornes like vnto the Lambe.

6. But it is to be noted, that that nouell opinion of these Antichristian Prelates, was in ancienter times either neuer heard of, or vtterly condemned and confuted. Not to remember Saint *Chrysostome*, Saint *Augustine*, Saint *Ambrose*, and Saint *Gregory*, with other of the Fathers, who were all against this temporall Sword of Bishops; wee finde many holy men of later time most earnest oppugners thereof: as first *Petrus Damianus*, a man famous in their Church for his holinesse, who liued about the yeere of Grace, 1050. as *Baronius* confesseth. This man, in an Epistle written against Pope *Leo* the ninth, who was then in armes against the *Normanes*, thus writeth in effect: *The Terrene kingdome and the priesthood are distinguished by proper offices: the King vseth secular armes, and the Priest is girt with a spirituall Sword, which is the word of God: It is of the secular Prince that Saint Paul saith, he beareth not the Sword in vaine, and of the Priesthood, that the weapons of their warfare are not carnall, but spirituall:* and therefore, *as when King Ozias vsurped the Priestly Office, he was couered with a leprosie, so when the Priest vsurpeth the office of the King, he cannot escape Gods vengeance:* with much more to the same purpose. For which cause, *Baronius* for all his holinesse, taxeth him to haue maintained a doctrine in this point, contrary to the Catholike faith: and produceth against him Saint *Bernard*, Pope *Gregory* the ninth, and *Boniface* the eight: who all ascribe this double power to the Pope vpon the ground of those words of Christ, *Put vp thy Sword into thy sheath*: But by his leaue, more credit is to be giuen to *Damianus* then to himselfe, or any of those whom hee alledgeth. For *Damianus* proueth his assertion by the diuine testimony of holy Scripture; hee onely by the humane testimony of *Bernard*, *Gregory*, and *Boniface*. For as for those passages of the Gospell, *Behold two Swords*, and

Baron. ad An. 1053. sect. 10.

Bellar.de Rom. Pont.lib.5.c.5. Maldonat.in Luc,c.22.38.

It is enough, and *Put vp thy sword into thy sheath*, *Bellarmine* himselfe, and *Maldonate*, confesse that no such thing can bee literally concluded. Listen to Saint *Ambrose*, who saith, that *by the two Swords are meant the Old and New Testament, with which vvee are guarded against the ambushes of Sathan*: and by (*It is enough*) *that hee vvanteth nothing that is furnished vvith the doctrine of both the Testaments*. Besides, *Damianus* was more ancient then either Saint *Bernard* or the others opposed by *Baronius*, and according to *Aristotles* rule, Τὸ πρίσβυτερον τιμιώτερον, well seconded by *Tertullian*, *Antiquissimum quodque verissimum*, that which is more ancient is more reuerent and true. For *Damianus* wrote this Epistle in the yeere 1053. and Saint *Bernard* sent this Bookes of consideration to Pope *Eugenius* the third, in the yeere 1152. that is, vpon the point of an hundred yeeres after: and as for *Gregory* the ninth, and *Beniface* the eight, they were yet later; the one elected in the yeere 1227. and the other in the yeere 1294. Adde hereunto the differences of their persons: *Damianus* was as famous for his holinesse as euer Saint *Bernard* was; and for the two Popes they are marked out for their detestable ambition, the one against *Fredericke* the second, and the other against *Phillip* the Faire, King of *France*; and therefore such witnesses as deserue no credit, especially in their owne cause. Lastly, we may oppose Saint *Bernard* to Saint *Bernard*, who more fully and plainely declareth his minde in another place of the same booke, where he proueth out of Saint *Peter*, 1. *epist. chap.*5. and of the Gospell of *Luke*, 22.25. that that Priest or Bishop which taketh vpon him the power of the Temporall Sword, doth therewithall loose the Spiritual I it selfe: the place is remarkable and worth the noting. But was this man alone for this defence? No, there succeeded him diuers others, who set themselues as bulwarkes against this vsurpation: as the Author of the booke intituled *De vnitate ecclesiæ conseruandæ*, attributed to *Venericus* of *Verselles*, in the time of the Emperor *Henry* the fourth. Againe, an Epistle of the Clergy of *Lieges* written to Pope *Paschall* the second: *Otto*

Frisin-

Frisingensis in prologo. lib. 4. Chronicorum, about the yeere 1150. *Dantes* the *Italian* Poet, *Marsilius Patauinus*, and others: all of whom conclude strongly against the temporall power of Popes, saying, that as the Prince may not meddle with the Spirituall Sword, so neither may the Priest with the Temporall: but that there is a distinct order set by God betwixt these two great powers which must not be confounded. Thus it is cleare, that this ascription of a double power to the Pope, which we say is the marke of Antichrist, was condemned, and reiected long agoe; and therefore that it is no nouell doctrine now in these dayes, to set our selues against it.

CHAP. 3.

Touching the two witnesses that should rise vp against Antichrist, Apoc. 11. 2.

1. BEllarmine and other of that crew produce this as a demonstration to proue that Antichrist is not yet come, because *Enoch* and *Elias* haue not yet appeared, who should stand vp to fight against him, not with corporall but with spirituall weapons: which fable deserues to be entertained rather with scoffes and hisses, then to be confuted by serious reasons. By how much the more I wonder at their impudency or blindnesse, that should obtrude that for a demonstration, which hath not so much as the least probability of reason: for as this dreame hath no ground in holy Scripture, as may easily appeare by the solid answeres giuen by this Author to those arguments which are deriued from thence; so the opinions of the ancient Fathers are so discordant betweene themselues, and so variable and enterfering with each other, that no man of sound iudgement will deriue a demonstration from them. It is an opinion of *Irenaeus*, that Antichrist should descend out of the tribe of *Dan*, which notwithstanding *Bellarmine* reiecteth as erronious, and why should he then cleaue to this deuice of *Enoch* and *Elias*, which

which hath ſure no greater, yea euen leſſer reaſon in it then the former.

2. The ground of this conceit is out of, *Apoc.* 11. 2. where it is ſaid, that the holy City ſhould be troden vnder foote by the Gentiles two and forty moneths: at which time, Chriſt promiſeth, that he will giue power to his two witneſſes to prophecy, 1260. daies. And that their teſtimony being ended, they ſhould be ſlaine by the Beaſt, their dead bodies lying in the ſtreets of the great City, and that after three daies and an halfe, the ſpirit of life ſhould enter into them againe: and by that miracle, the Iewes ſhould be conuerted. Hence was that fable framed, that the Iewes vnder the conduct of Antichriſt, ſhould poſſeſſe the City of *Ieruſalem*, and that thoſe two witneſſes which ſhould riſe vp againſt him, were *Enoch* and *Elias*, who were for this purpoſe reſerued aliue in Paradiſe, to come againe in the end of the world, to oppoſe againſt Antichriſt; and at laſt after their reſurrection ſhould ouercome him in *Mount Oliuet*, and then fiue and forty daies interceding, ſhould bee the ſecond comming of Chriſt. This is the fable which hangs ſo ill together, as no man can beleeue it without hazard of his wits. For firſt, how can it be that by theſe two witneſſes ſhould be preciſely vnderſtood two men, and no more, ſeeing it is ſaid in the ninth verſe, *That people, and kindreds, and tongues, and Gentiles ſhould ſee their corpſes three daies and an halfe*, were of all Nations and people of the world gathered together at *Ieruſalem* to ſee this ſpectacle? And againe in the tenth verſe it is ſaid, That theſe two Prophets vexed them that dwelt vpon earth: and is it likely that two were enough to trouble the whole world with their preaching, and to turne them into this rage and fury? Beſides, how could the report of their death be divulged in the world in three daies and an halfe, that it ſhould reioyce at their deſtruction?

3. Secondly, ſuppoſe that by theſe two witneſſes are meant two men preciſely: how will they proue by any reaſon, that *Enoch* and *Elias* ſhould bee theſe two? The Scripture ſpeakes nothing of them to this purpoſe, as is ſufficiently

ciently proued by the Author of this Treatise: nay, it is flat against it, for *Heb.* 11. 5. it is said, that *Enoch* was translated that he might not see death, and yet these fellowes in a plaine contradiction, will haue him to dye, and to rise againe: and so whereas the Scripture saith, that he was translated that hee might not see death, they on the contrary affirme, that hee was translated that in the end of the world hee might see death. And though the Scripture doth not affirme the same of *Elias*, yet why should we not thinke the same condition to belong to him, seeing they are both set forth to vs as types of Christ? and as patternes of our immortality, one in the time of Nature, and the other in that time of the Law? Neither can it with any reason be imagined that being thus translated they retained still mortall bodies, but rather that they were changed into immortality, as they shall be that suruiue at Christs comming. As touching the Fathers, they are so much distracted in this opinion, that it is folly to ground vpon their coniectures: some saying, that by these two witnesses are meant the Old and New Testament, which is Saint *Augustines* opinion, and is both godly and probable: some, the two Churches of the Law and the Gospell, as *Beda*: some *Elias* and *Elizeus*: other *Elias* and *Moses*: others *Enoch* and *Ieremy*; others adde to these two, *Iohn* the Euangelist, which both *Arethas* and *Theophilact* affirme, was the opinion of many in their time: others the Church and the Scripture, which are both double, the particular Church of the Iewes, and the Catholike of Iewes and Gentiles, and the Scripture of the Old and New Testament, and so the two Oliues should represent the Scripture, and the two Candlestickes the Church, which receiueth Oyle of grace from these Oliues: others, two kinde of Martyrs, one in habit, the other in act; or two kinde of witnesses, Confessors, and Martyrs, figured by *Enoch* and *Elias*; for *Enoch* walked in peace with God, but *Elias* endured grieuous persecution: or lastly, two kindes of Preachers, Priests and Monkes, which though they are many, yet are said to be but two, in allusion to the practise of our Sauiour Christ, who sent forth his Dis-

ples to preach by two and two; with diuers other vncertaine coniectures which I forbeare to name. So that the Fathers are neither for them in this point, as they audaciously boast, nor yet indeed for the truth, which can bee but one, and simple. With how much greater modesty doe other of the Fathers speake of this secret? *Gregory Nazianzene* speaking of *Enoch*, saith, that it is not yet manifest whether he already hath comprehended the nature of God, or shal hereafter comprehend it. *Chrysostome* holdeth it a matter beyond the capacity of mortall man, too curiously to enquire whither *Enoch* was translated, and how he liues: that *Enoch* was translated (saith he) and that *Elias* was assumed vp into heauen, wee beleeue, because the Scripture tels vs so: but where they are, and how they liue, the Scripture is silent. So *Oecumenius* concerning *Enoch*, saith, that he was translated aliue, but where, and how, it is vncertaine. Of the same opinion is *Theophilact*, and diuers others: and therefore I conclude with Saint *Augustine*, where the Scripture is silent, *Cohibere se debet humana præsumptio*, *Mans presumption must bridle it selfe.* I might adde besides all this, that this deuise crosseth directly the speech of our Sauiour Christ; for he saith, That no man knoweth the day and houre of Christs second comming, but that hee shall come as a thiefe in the night, and as a snare vpon the Fowle. But if this opinion bee true, then that day of his comming may bee certainely knowne 45. dayes before: then which, nothing can bee more opposite to our Sauiours words.

Nazianz. de Theolog. orat. 2.

Chrysost. in Gen. hom. 21.

Oecumen. in epist. ad Hebraos cap. 11.

Theophil. ibid.

4. Touching Paradise wherein they say these holy men doe liue till the comming of Antichrist; if they vnderstand thereby that heauenly Paradise which is the receptacle of blessed soules spoken of by our Sauiour, *Luke.* 23. 43. and by Saint *Paul*, 2. *Cor.* 12. 4. we condescend that there these two iust men enioy eternall beatitude: but then they would not returne from thence to be slaine heere on earth, because a mortall creature could not reside in that place of immortality. But if they meane the earthly Paradise which *Moses* describeth, *Gen.* 2. 8. we say, that this was vtterly defaced by

by the flood, and so could be no receptacle for *Enoch* at that time, nor for *Elias* afterward: which to be true, the description of Paradise given by *Moses* doth evidently demonstrate. For he saith, that God placed a Garden Eastward in *Eden*: where the word *Eden* is not to be taken in it proper signification, for pleasure and delight, from whence is deriued the Greeke word עדן, *pleasure*, but for a Country called by that name, as is plaine, *Ezek.* 27. 23. *Haran, Conneh, & Heden, were thy Merchants*: and 2. *Kings.* 19. 12. where *Rabsakeh* maketh mention of the people of *Mesopotamia* conquered by the King of the *Assyrians*, to wit, *Haran* and *Rezeph*, and *the children of Eden* which were in *Thelasar*; which *Thelasar* was a Fortresse of the *Babylonians*, situate in the midst of *Euphrates*, to withstand the *Assyrians*, and is otherwise called *Tiluthan* by *Ammianus Marcellinus*. So that when it is said, that God planted this Garden in *Eden*, it cannot but be vnderstood of the Country wherein it was planted, and so if we can finde out where this Country of *Eden* was situate, we may also easily iudge where Paradise was, for it was planted in the East part of that Country. Now all auow that the Country of *Eden* was in *Mesopotamia* or *Babylon*, and therefore there also was this Garden or earthly Paradise. And to make the matter more plain, *Ptolomey* an ancient Geographer calleth this fruitfull tract, by the name importing a delicious Country *Auramitides*, or rather *Andanitides*, as *Iunius* hath iudiciously obserued: and it is certaine, there is not at this day a more fruitfull and pleasant Country in the world then this is: and that which is most remarkable, it agreeth in euery particular with *Moses* his description. For the Riuer that ran out of *Eden* to water the Garden is *Euphrates* which diuided it selfe into foure heads, that is, foure currents or channels, named by *Moses*, and knowne at this day to be there, and no where else. If Paradise then was in *Mesopotamia*, as is manifest by this description, then it must needes follow, that it was defaced by the flood, and so could not remaine the habitation for *Enoch* and *Elias*.

5. Hence appeareth how fond and improbable those

opinions are which are taken vp by many both ancient and moderne writers. *Origen* with others, translate the whole literall sense of the history into allegories, affirming Paradise to be no corporall, but a spirituall place. *Iosephus* saith, this Paradise was distended ouer the whole earth, and so *Adam* being cast out of Paradise, must by this interpretation bee cast out of the earth. *Tostate*, with *Arioſto* and others, place it in the top of an high Mountaine, in the third region of the ayre, neere vnto the circle of the Moone, a place as Philosophy tels vs vnfit for mans abode, by reason of the proximity of the Element of fire, and of the Planets. Some send it ouer beyond the riuer *Ganges* into the *East Indies*, not considering that the situation of the riuer *Euphrates* with the channels deriued thereout, doe plainely contradict this conceit. In breefe, the common opinion of the moderne Papists is, that this place is so farre remote from the knowledge of man, that no man can tell where it is situate, but yet that it remaines entyre and sound notwithstanding the flood: which opinion is more absurd then all the rest: for if it bee remote from all humane knowledge, to what end serues the description which *Moses* makes of it so expressly? Why doth he paint out the course of the riuer *Euphrates* with it diuers currents, the bordering Countries, the things wherewith those Countries are renowned, as Gold, Bdellium and the Onix stone of the land of *Hauilah*, all which are circumstances by which Geographers vse to marke out the Countries which they describe? And that this place could not consist entire without being wasted by the flood, these reasons euince. Because *Moses* saith, *Gen.* 7. 19. that the waters of the Deluge ascended higher then the highest Mountaines of the earth, fifteene cubites, and how then could Paradise bee exempted from this destruction? If they say that it was preserued miraculously from this inundation, as the *Israelites* were preserued in the midst of the Red Sea and of *Iordan*: I answere, that this being a dreame hauing no ground in holy Scripture, may bee as easily reiected as it was rashly forged. And besides, it is manifest that all *Mesopotamia* where

Iosephus Antiquit. lib 1.

where doubtlesse this Garden was planted, was anciently after the Flood, and is still at this day inhabited, without any trace left of this delicious Garden. And further, to what purpose did God command *Noah* to build the Arke for his preseruation, with so great paine and labour, if this Garden of *Eden* had bene safe? And lastly, if *Enoch* was preserued aliue in that Garden, how is it true which S. *Peter* affirmeth, that onely eight persons were preserued in the Arke? 2. *Pet.* 2. 5.

6. The Iesuite *Pererius*, conuinced with these reasons, hath forsaken his fellowes, and deuised a dreame of his owne braine: for he confesseth, that the Paradise spoken of by *Moses*, was defaced by the Flood: but because it is certaine that *Enoch* was not touched with that destruction, therefore he saith; First, that it may be, he was taken vp miraculously by God into the ayre, and there saued aliue during the deluge. Secondly, that though S. *Peter* nameth but eight persons preserued from drowning, yet *Enoch* is to be added vnto them, and that no mention is made of him, because he liued not in the society of men. And thirdly, least he should crosse the vulgar translation of *Ecclesiasticus*, where mention is made of Paradise, though the word be not found in the originall: he imagineth that there is another Paradise, situate in some secret and vnknowne Country of the world. Thus he propoundeth his owne fancies, as men do that forsake the Scriptures: and giueth vs besides the heauenly Paradise spoken of in the new Testament, and the earthly Paradise described by *Moses*, a third neuer heard of before, situate either in the aire, which the Scripture maketh the lodging place of the diuels, or in a world vnknowne to all Geographers, or at least in the New-found Land of *Eutopia*, described by Sir *Thomas More*, or in the land of *Phenacia*, which our *English Mercury* speakes of.

7. The plaine truth then according to the Scripture is this, that *Enoch* and *Elias* were taken vp into heauen, into the place and seate of the blessed, where hauing changed mortality into immortality, they liue still, and can neuer taste of

death: for *Gen.* 5.23. it is said, that all the daies of *Enoch* were 365. yeeres, *And that he walked with God, and was not, for God tooke him:* that is, liued no longer amongst men, but was taken of God to himselfe, for so the word importeth. And *Heb.* 11.5. it is said, *That he was translated, that he should not see death*: where the word μετετέθη vsed by the Apostle, signifieth properly to be changed from one estate into another, and alludeth to that, 1. *Cor.* 15. where it is said of those that are aliue at Christs comming, that they shall not sleepe, but shall be changed; how changed, but from mortality to immortality, and where is the place of immortality but in heauen? But concerning *Elias*, it is a more cleare case: for the Text, 2. *Kings.* 2.11. saith plainly, *That he ascended by a whirlwind into heauen*: Now there is no doubt but *Enoch* was transported into the same place whither *Elias* after was, that is, into heauenly Paradise. I know that *Heauen* is taken in three significations in holy Scripture. First, for that space which extendeth it selfe from the earth to the circle of the Moone, where the birds flie, and raine, snow, and thunder are framed. Secondly, it is taken for the cœlestiall circles, wherein are the Stars, *Gen.* 1.14. And thirdly, for the place of the blessed, whither Christ visibly ascended, and of which the Apostle speaketh, 2. *Cor.* 12. when he saith, *That he was rapt vp into the third heauen.* But to say, that *Enoch* and *Elias* were assumed vp into the first heauen, that is, into a region of the aire, full of more tumultuous agitations and disquietnesse then the earth, is a thing without all shew of reason: And to imagine that they are amongst the Cœlestiall bodies of the firmament, either there to be rolled about the world with the Spheares from the East to the West, or to be fixed in one of the Poles, this is a prophane imagination, more proper to the *Stoicks*, then to Christians. Therefore it remaineth, that they were receiued into that heauen which is the resting place of the blessed, and the desired Country of all the Saints. Neither is this a nouell opinion, for *Pererius* confesseth, that *Procopius Gazelus* was of the same mind: And S. *Ierome* also confirmeth the same in an

Perer. in Sent. lib. 7 disput. de translat. Enoch q. 2. Hieron aduers. errores Ioh. Hierosolymit ad Pammachium.

an Epistle of his: where to proue, that after the resurrection, we shall haue the same flesh, bones, and members, as we now haue, he first alleadgeth the authority of the Apostle, 1. *Cor.* 15. 53: Secondly, the example of the transfiguration of Christ, which was not onely in his face, but in all his members: And thirdly, the example of *Enoch* and *Elias*, transflated in their bodies into the heauenly beatitude. *Iustine Martyr* also affirmeth, that *Enoch* and *Elias* were gathered into the same place, where the soules of the faithfull rest till the resurrection. Of the same opinion is *Irenæus*, and to conclude, *Epiphanius* calleth them, *The two first borne of our resurrection*: thereby shewing, that they are already so beautified in soule and body, as we shall be after our resurrection, and therefore to these two, he opposeth *Dathan* and *Abiram*, who as he saith, both in soule and body descended into hell.

Iustin. Martyr resp. quæst. orthodox. q. 85.

Irenæus aduers. hæres. lib. 5. c. 5. Epiphan. in Ancorat.

8. All the difficulty of this interpretation lieth in this, that it seemeth by *Iohn.* 3. 13. and 1. *Cor.* 15. 20. that no flesh euer ascended into heauen before Christ, because he is said onely to haue ascended, that did descend, and that he was the first fruites of them that sleepe, and the first borne of the dead. But if we vnderstand these Texts aright, this difficulty will soone vanish. For by ascending into heauen in S. *Iohn*, is not meant any locall, or corporall ascension, because Christ himselfe was not then ascended, but either a spirituall ascension in the knowledge of heauenly mysteries, as *Beza*, and *Maldonate*, and others thinke: or more simply, as *Tollet* another Iesuite supposeth, that Christ alone descended from heauen by the assumption of our nature, to teach and instruct the people; & yet still remained in heauen in his Deity: And whereas he is called the first fruites of them that sleepe, and the first borne of the dead; it doth not proue, that none went to heauen before his ascension: but onely that the resurrection of the other Saints to eternall life, and their reception into heauen, depends vpon the resurrection of Christ, as the true cause thereof: as the blessing of the whole harueſt depended vpon the blessing of the first fruites, as the Apostle

Beza Annot. in nouum testam. Maldon. in Ioh. 3.

stle speaketh, *Rom.* 11. 16. and so all that euer ascended into heauen, either in body and soule together, as *Enoch* and *Elias* did, or in soule alone, as the rest of the Saints did, this was by vertue of Christs resurrection and ascension, which extended it selfe vnto all Ages, both before his comming in the flesh, and after: and doubtlesse, if the soules of the Saints had accesse into heauen before Christs ascension, then might their bodies also, for the same reason is of both: but their soules did, as may appeare by *Lazarus* his soule, which was translated into *Abrahams* bosome, which bosome of *Abraham*, signifieth nothing else but the felicity, and ioy, and rest of the soules of Gods Saints after this life in heauen, as Christ himselfe auoucheth, *Mat.* 8. 11. Where he saith, that many shall come from the East, and from the West, and sit downe with *Abraham*, *Isaac*, and *Iacob*, in the kingdome of heauen. And thus both *Beda*, and S. *Ambrose*, and *Sulpitius Severus*, interpret the place. For as for *Limbus Patrum*, that is a doting dreame without all ground either in holy Scripture, or reason: and so also is this conceite (as appeareth by that which hath bene saide) to wit, that *Enoch* and *Elias* were reserued aliue in the earthly Paradise, to come against Antichrist in the end of the world, and by him to be put to death.

Beda in Luc. lib. 5. cap. 65. Ambrose in orat. de obitu. Valentiniani. Sulpit. Seuerus. epist. ad Bass.

9. These two witnesses then are not *Enoch* and *Elias*, neither are they any two singular persons: for as *Rupertus*, one of the most learned men of his Age saith, *Is it likely that the Lord of the Prophets, and the Author of all Prophecy, should haue but two witnesses? Were not all the Apostles, the Martyrs and confessors, his witnesses? Surely this is a great, graue, and waighty speech, to wit, that though there be innumerable witnesses, yet he saith that their shall be but two.* By which speech, as also by the rest of his discourse, he signifieth, that this number is not to be restrained to two alone, but that the Spirit of God would notifie vnto vs, that though the fury of Antichrist, doth labour to stifle the truth, yet God will not suffer it to want so many witnesses, as shall suffise to confirme the same. And therefore the most probably opi-

Rupertus in Apoc. lib. 6.

nion

nion is, that by these two witnesses are meant, all the constant defenders of the truth against Antichrist, who though they be many, yet are said to be onely two, for these reasons. First, because of the paucity of them, in comparison of the infinite number of false teachers, and Antichristian Locusts. Secondly, because all their whole doctrine is deriued out of the Law and the Gospell, the two Testaments which God made with mankind. And thirdly, because this number is sufficient by the Law of God to conuince false-hood, *For by the mouth of two or three witnesses* (saith the Law) *shall euery matter be established*: to which Law it seemeth the holy Ghost hath reference in this place: and certainly the worke of defending the truth against Antichrist, is so great, that it requireth more workemen then two alone. And yet we finde, that two men stirred vp by God, to wit, *Iohn Husse*, and *Ierome* of *Prage*, witnessed the truth, and sought the reformation of the Church, against that great famous Councill of *Constance*, wherein the whole power of Antichrist was gathered together. For the Emperour was there present in his owne person, and the Pope, foure Patriarchs, 29. Cardinals, 47. Archbishops, 170. Bishops, 564. Abbots, with Doctors and learned men innumerable: and yet these two holy men, witnessed the truth against them all, and willingly layd downe their liues in defence thereof.

10. I speake not this in minde that the holy Ghost aimed at these two particularly, and yet why no any two rather then *Enoch* and *Elias*? Must God needs send them out of heauen, or else his truth could not be witnessed? And if *Enoch* and *Elias* in their ascending vp into heauen, were figures of Christ, ascending and triumphing; to cause them to descend againe to suffer death, is it not in a sort to bring downe Christ againe from heauen to suffer on earth? For it destroyeth the figure of his triumph. Besides, haue we not an expresse Text, *Luke. 16. 29. That we must not looke for any to come from heauen to instruct vs*, but must hold to that which is written in the Law and the Prophets? In a word, to what purpose should *Enoch* and *Elias* come? To dispute against

Antichrist, and conuince him out of the word of God? Why what then shall become of the Church of *Rome*, which they say cannot erre, and against which, the gates of hell cannot preuaile, and that it is the hammer of all Heresies, according to *Baronius* his deuise: *vicit hæreses, subegit gentes*? shall it be enclosed vp in some caue with the seuen sleepers, that *Enoch* and *Elias* must needs leaue the place of their repose, and come downe to supply her office? Is not this to ouerturne their owne strong proposition, touching the continuance of the Church of *Rome*?

11. But if by the two witnesses are meant the faithfull ministers and people, that shall maintaine the truth against Antichrist; why do they not preach in sackcloth, and why are not some of them raised from the death, after they haue bene slaine, and ascend vp into heauen? for those things are attributed vnto these two witnesses. I answer, that by this sackcloth, we may well vnderstand, prisons, persecutions, tortures, and all manner of afflictions wherewith the Saints and ministers of Christ, are hauocked vnder the tyranny of this Man of Sinne: these are the garments wherewith these faithfull witnesses are cloathed, without sacks or haire cloath on their backes: whereas a number of their Fryars, as the *Capuchins* by name, weare haire on their backes without affliction, being puffed vp with worldly glory, and esteemed and cherished of all men. Which then are the likest witnesses of Christ, whether they that preach without sackcloath being subiect to all manner of opprobries and afflictions, or they that are adored of the world, and yet weare sackcloath on their backes? And for their rising againe from death after three daies and an halfe, I say it is truly accomplished in these our witnesses, though not according to their grosse imaginations, yet according to the intention of the Spirit of God, speaking by the mouth of S. *Iohn*. For as all things else in this Propheticall booke, so is this resurrection of these two witnesses to be vnderstood spiritually, not of their bodies, but of their doctrine, order and profession, raised vp and encreased by the succession of others in their roome: As also by

by their ascending into heauen, we may well vnderstand a collecting and gathering them together by the diuine calling, into the forme of a Church, in spite of the malice and fury of their Antichristian Aduersaries: as we see at this day verified, in *England*, *Scotland*, *Germany*, *Denmarke*, and other Countries. For as the Congregation of the malignant is called in this Prophecy, The world, or The earth; so is the Church of the elect and faithfull in opposition thereunto, called Heauen. And if we consider the state of the true Church persecuted in all Ages, we shall easily subscribe to this truth. For after the ten first persecutions, wherein it was scattered and spoiled like a ship in a tempest, did it not againe reuiue and recouer life, when *Constantine* gaue peace vnto it? So afterward, in the time of the *Arrian* Heresie, wherewith it was long tormented as with a burning feuer; was it not againe restored as it were to life and safety, by the faithfulnes of Christian Emperours, and diligence of godly Bishops? In the time of *Boniface* the eight, how were the faithfull persecuted and tormented, till within three yeeres and an halfe before his death, when his persecutions ceased, and the Church tooke a little breath and rest? But of all, this is most apparant after the Councill of *Constance*, where *Iohn Husse*, and *Ierome* of *Prague*, were put to death: for immediately after that Councel, which lasted three yeeres & an halfe, these two witnesses stood againe as it were on their feete, and the spirit of life entred into them, not in their owne persons, but in their doctrine, which being condemned by that Popish Councill, began to spread it selfe and to preuaile, and to haue more followers and abetters, then euer it had before: and that not onely in *Bohemia*, but after an hundred yeeres, in *Germany*, and other Countries, as the same holy Martyr *Husse* had prophecied at the houre of his death. And indeed it is strange to consider, what a number of excellent, learned, and holy men God stirred vp at that time, to enter combate with the Pope, and to batter downe the wals of *Babylon*: and thus this Prophecy is euery way accomplished, if it be spiritually and rightly vnderstood.

12. Note one thing more, and so an end of this: they say, that these two witnesses shall prophecy 1260. daies, which come to three yeeres and an halfe, and then they must be put to death by Antichrist. Now the continuance of Antichrists reigne is by their deuise but three yeeres and an halfe; so that he must begin his reigne the same day with the Prophecy of these pretended witnesses, *Enoch* and *Elias*, and dye also the same day, which how ill hangs together I neede not stand to proue. And to shut vp all in a short compasse, I affirme two things. First, that if it were true that *Enoch* and *Elias*, or any two other men, should come into the world to oppugne Antichrist; yet it cannot be concluded, that the Pope is not Antichrist, because these two are not yet come, seeing they may yet come in due time: vnlesse they can proue, that the world shall haue an end, within these foure yeeres, or 1335. daies, which one answer, is sufficient to ouerthrow their whole demonstration. Secondly, it is most probable, that S. *Iohn* speaketh not of Antichrist in that Chapter, *Reuel.* 11. because first it is said there, that the holy City shall be deliuered vp τοις ἐθνεσιν, *To the Heathen*, therefore not to the *Iewes* or false Catholikes, which they make the followers of Antichrist: And secondly, because the Beast which is said to fight against them, arising out of the bottomlesse pit, and hauing seuen heads, and ten hornes, is not meant Antichrist, but the Romane State, whose last head is onely the representation of Antichrist.

CHAP. 4.

Of Antichrists persecution.

1. THat the persecution vnder Antichrist shall be great, is no question: but that it shall be greater then any euer was, or shall be besides, cannot be proued by any sound testimony of Scripture, as this Author hath most exactly proued. But yet if this be granted, as we willingly condescend thereunto, I say that the persecution of the true Church by the

the Popes, and of the faithfull Professors of the Gospell, hath beene, and is at this day, more cruell and greeuous, then euer any persecution was in former time, either by *Antiochus* amongst the Iewes, or the heathen Emperors amongst Christians. For first, *Antiochus* persecuted the true Church that was onely among the Iewes, but the Pope hath extended his persecution to all Nations and Countries of Christendome, the least of which Countries farre exceeded in largnesse the Iewish Nation. Secondly, *Antiochus* his persecution was but for a short time, not much aboue three yeeres, but the Popes persecution, hath continued in full strength and force, these eight hundred yeeres and vpward. And lastly, the number of Christians that haue beene slaine by Popes, doth farre exceede the number of the Iewes destroyed by *Antiochus*, so that there is no comparison betweene them. The like may be said of the Romane heathen Emperors, the limits of whose persecution was straighter, the time shorter, and the number fewer, then that of Popes by many degrees, as the histories of the Church manifestly proue vnto vs. So that this consideration aboue all others, proues the Pope to be Antichrist, and the Church of *Rome* to be the Whore of *Babylon*, who is said to be drunke with the blood of the Saints and of the Martyrs of Iesus, *Reuel.* 17. 6.

2. Seuenteene thousand reported by *Damasus* to haue beene slaine vnder *Diocletian* in one moneth, and *Eusebius* saith, that then the prisons were so stuffed with Martyrs, that there was no place left for Malefactors. This was I confesse a cruell and lamentable time, but yet the times of Popery since these eight hundred yeeres, haue beene more cruell and lamentable: for what kinde of torments and cruelties were practised against Christians by the ancient heathen Emperors, which the Pope and his slaues haue not exercised against those that haue any wayes opposed his superstition, euen to the burying of men aliue, as *Mathew Paris* reporteth? The blood of so many thousands slaine by reason of the excommunications and proscriptions of the Emperors *Hen-*

Math. Paris in Henrico. 3.

ries, and *Fredericks*, by the Pope, is a notable witnesse of the Popish cruell, and more then *Neronian* persecutions. I omit the cruelties exercised vpon the *Waldenses*, *Albingenses*, *Leonists*, *Lollards*, *Patarines*, *Petrobusians*, *Pighardes*, *Hussites*, who vnder these names, albeit good and sound Christians, were so hauocked and spoyled, that *Phalaris* may seeme gentle and humane in comparison of the *Romane* tyrant. *Bellarmine* himselfe confesseth, that vnder *Innocent* the third, an hundred thousand of them were slaine at one expedition into *France*. And *Mathew Paris* tels vs, that in *Germany* an infinite number were put to death in one yeere: but they say that they were Heretikes, and therefore deserued to be thus rooted out. Indeede, they are slandered by our Aduersaries and theirs, with most horrible heresies, and damnable opinions: but if a man shall obserue the repugnancies and absurdities contained in their writings, hee shall not choose but confesse those things were either taken vp by vulgar reports, which are alwaies soone spread abroad without ground, or deuised by their enemies of purpose to blemish their reputation, and to hinder the course of their doctrine. For he that doth but consider those holy and religious lyes, and fraudes, (so they call them) vsed by the Iesuites and Priests against the true Professors of the Gospell at this day, in the cleare light of the Gospell, cannot doubt but that the like deceitfull calumnies might well be cast vpon those holy men in the thickest darkenesse of Antichrists kingdome. Looke into the bookes of the Iesuites, as that which is called the *Credo of the Caluinists*, *Becanus*, *Caluinian Aphorismes*, and *Giffords Caluino-Turcismus*, and such like, and wee shall finde such prodigious doctrines attributed vnto vs, as neuer so much as dreaming came into our mindes, much lesse issued out of our pennes. Now they that are thus bold and shameless towards vs being aliue, would they, thinke you, spare them being dead, and not able to answere for themselues? I am sure that *Mathew Paris* reports, that their doctrine condemned thus of heresie, was approued by many Bishops of that Age, as Orthodox and sound. And that the

Bellar. de notis Eccles. cap. 18.

Ibidem.

the *Albigenses* were the same with the *Waldenses*, both *Æneas Silvius*, and *Stapleton* also, in a maner confesse: now what the opinions of the *Waldenses* were, appeareth both by their owne Apologie written vnto the King of *France*, and to *Vladislaus* the King of *Hungary*, and also by those things which *Alphonsus de Castro* ascribeth vnto them as heresies, which notwithstanding are so agreeable to the word of God, as that it is heresie to hold the contrary. It is manifest then, that these good men suffered persecution for no other cause but for the truth sake, and for opposing themselues to Popish tyranny.

3. What should I speake of their cruelty in *Bohemia* against the *Hussites*, where infinite numbers perished, partly by warre, and partly by secret violence, and open executions, for following the doctrine of *Iohn Husse*, and *Ierome* of *Prague*, which notwithstanding was the very truth of God, which we now professe? I mention not their greeuous persecutions heere in *England*, *Scotland*, and in the *Low-Countries*, nor their bloody and barbarous inquisitions, whereby innumerable Christians haue beene after diuers fashions in a sauage maner made away, as witnesseth *Vergerius* who could well tell. Three histories I cannot forget being fresh in memory: the first of those of *Merindole* and *Cabriers*, *Costa*, and *Sanfalese*: my heart trembles to relate the executions that were there made of simple people, armed with nothing but prayers and teares: there was no difference made of sex or age: women great with child were miserably murthered; yong infants *Herod*-like thrust through with speares, and swords: forty women shut vp in a Barne full of hay and straw, were consumed with fire: and when they laboured to get out at the windowes, they were beaten backe with speares and staues: fiue and twenty men being fled into a Caue, were there stifled with smoke and fire: 800. were slaine outright in *Cabriers*, and a great multitude of poore people beside massacred in all places: yea, in detestation of the men, or rather their Religion, these Tygers cut downe the Trees, not sparing the fruitfull according to the

Sleidan. Comment. lib. 16.

the Law: burnt the houses, and ruined the Castels, and so made the whole Country desert and desolate. The second is the tragicall *Bartholomew* day in *France*, vnder the colour of a royall mariage, in the yeere, 1572. to which all the cruelties of *Pagans* are not to be compared, no not that of *Diocletian*, whereby, 17000. Christians were murdered in one moneth: for heere (as some say) 40000. as others, that speake with the least, 30000. poore *Hugonites* as they call them, that is, sound and good Christians were slaughtered in lesse then a moneth. And of this Massacre the Pope would needes haue the glory, or rather the infamy: for in ioy thereof, hee caused a certaine coine to bee stamped, wherein on the one side was the picture of *Gregory* the thirteenth then Bishop of *Rome*, with this inscription, *Gregor. 13. Anno. 10. summi sui pontificatus*, and on the other was represented an Angell, hauing a Crosse in one hand, and a Sword in the other, killing a multitude of men and women with this inscription, *Hugonotorum strages*, that is, *The massacre of the Hugonotes*. And not content heerewith, to the end that he might glut his eyes with his owne cruelty, he caused this massacre to bee painted in three seuerall places in the great Hall, where he vsed to giue audience to the Embassadors of Princes: this is an example of cruelty, not to be paralelled by any former times, in any Age of the world. The third, is the horrible and vnmatchable Powder Treason heere in *England*, which though it came not to that effect they desired, (God in mercy discouering their hellish designe the night before the blow should haue beene giuen,) yet in their intention and purpose, which is the life of all actions, it was the most cruell practise that euer the Sun beheld: like vnto that of *Caligula*, that wished that all the Romane Senators and people had but one head, that hee might strike it off at one blow. I neede not enlarge the heinousnesse of their intentions in this plot, the thing it selfe cryeth cruelty, and the latenes of the designement cannot but fix it fast in our mindes.

4. Hence deriue three consequents. First, if the greatest perse-

persecution that euer was, be a marke of Antichrist, then is the Pope Antichrist: for neuer was there such a persecutor of the Church of Christ, as he is, and hath beene. Secondly, that it is a most vile and palpable lie, which they fasten vpon our Religion and Church, that it began with *Luther*, and is no elder then his age; this they whisper euery day into the eares of simple people, and divulge in their Sermons and writings: but doubtlesse against their conscience: for there are few leaues in their Annals and Church-histories, which are not marked with the blood of our Martyrs; and they themselues cannot deny, but that 400. yeeres before *Luther* was borne, their Fathers persecuted to death, and that by most cruell torments, a number that professed the same Religion with vs in substance, though not so fully reuealed vnto them by reason of the thicke darknesse of that Age. And thirdly, that ours, not theirs, is the persecuted Church. For though heere in *England*, and elsewhere the publike exercise of their Religion is forbidden, and men by mulct constrained either to communicate with vs in the seruice of God, and holy Sacraments of the Church, or to suffer, and also diuers Priests and Iesuites haue beene executed by the edge of Law: yet for their number it is not one to a thousand to those of our Religion that haue beene put to death by them: and for this cause, ours is Religion meerely, theirs rebellion and transgression of politike Lawes, against which they willingly dash themselues by their voluntary thrusting themselues into the kingdome, to seduce the people, and withdraw their hearts from their allegiance to their Soueraigne. This is so knowne a truth, that I need not stand further to proue it.

5. To the cruelty of Antichrists persecution they ascribe as a principall effect, the abolishing of the publike seruice and sacrifice of the Church, which they gather out of the twelfth of *Daniel*, and because the Masse is not yet abolished which is their great vnbloody sacrifice, therefore Antichrist is not yet come, and so the Pope is not Antichrist: which obiection is most exactly confuted by the Author of this Treatise: but yet to cleare the matter further, I adde a note or

two. And first, it is obseruable, that the sacrifices of Christians, are either priuate, or publike: priuate Sacrifices, are first, euery mans owne body which he must offer vp as a liuing, holy, and acceptable Sacrifice vnto God, *Rom.* 12.1. which kinde of Sacrifice is so farre from being abolished by any persecution, that it is thereby rather effected, when the faithfull willingly offer their bodies to death, and all maner of torments for the truths sake. Secondly, the spirituall Sacrifices of Christians, are Prayers, Thanksgiuings, Almes, and a contrite and humble heart, none of which can be abolished by Antichrist, except the Church of God should bee vtterly destroyed, which is impossible: neither shall the publike Sacrifices and Ceremonies of the Church then cease, as Baptisme, and an externall profession of Christianity. For Antichrist shall sit in the Temple of God, as Saint *Paul* affirmeth, and shall haue two hornes like the Lambe, though he speake like the Dragon, *Apoc.* 13.11. For this cause *Remond* is of opinion, contrary to the Tenet of *Bellarmine*, that this persecution of Antichrist, shall not abolish the Masse which they esteeme to be the onely true Sacrifice of a Christians: and therefore that that prophecy of *Daniel*, is to be vnderstood of the Sacrifices of the Law interrupted by *Antiochus Epiphanes*, as witnesse both Saint *Chrysostome*, and the Author of the booke of the *Machabees*, and *Iosephus*. True it is, *Irenæus*, *Theodoret*, and others of the Fathers alledged by *Bellarmine*, vnderstand that Text of Antichrist, but these are but the coniectures of those good men, which ought not to preiudicate the truth confirmed by experience, and the euent of things foretold. Howbeit euen thus also it may be fitly applyed to the Pope: for he hath changed the whole seruice of God anciently practised in the Church, and in stead thereof brought in a number of vaine obseruations, and impious superstitions, as much different from that which was in ancient time, as Lead is from Gold, or durt from precious stone. For whereas the substance of Christian Religion in regard of practise, consisteth in these three points; the inuocating of Gods name, Preaching and hearing the word, and administration

Remond de Antichrist. c. 29. 5.

Iosephus Antiquit. Iudaicar. lib. 12. cap. 11.

nistration of the Sacraments; hee hath foully depraued and corrupted all these. In stead of inuocating the name of God, he hath brought in Prayers in an vnknown tongue, inuocation of Angels and Saints departed, yea the worship of Images, Crosses, and Relikes, and of a peece of bread which they call their God: and oftentimes the Saints which they adore, are such as neuer were liuing in the world, but meere *Chimeraes* of their owne braine: and that which is strange, euen Pagan Idolls vnder their name: as in the Temple of the *Vaticane* in *Rome*, vnder the title of Saint *Peter*, they adore *Iupiter Capitolinus*, as is euident by the haire of the Image, which is curled and frizled: whereas Saint *Peter* is alwaies painted bald, onely they haue taken away the thunderbolt out of his hand, and thrust in keyes in stead thereof. And at *Bourdeaux* in Saint *Andrewes* Church at the entrance of the Quire, they make the image of *Iupiter* mounting vp into heauen vpon an Eagles backe, to represent the ascension of Christ. Touching the preaching of the Gospell, is it not apparant that the greatest part of Gods word is deliuered to the people in an vnknowne tongue? And what doe their new vpstart Friars neuer heard of in the world till of late yeeres, which are their great and almost onely Predicants? I say, what doe they preach for the most part, but the rotten traditions of the Church, and legendary fables to amaze mens mindes, and nuzzle them in superstition? And touching the Sacraments, it is lamentable to see how they haue changed, corrupted, mangled, and prophaned them: adding vnto the blessed Sacrament of Baptisme a number of vaine, idle, yea filthy superstitions, as Salt, Creame, Spettle, Oyle, and such like: as if Christ was not wise enough when he appointed water onely without any other mixture. And the holy Eucharist they mangle, peruert, and abuse, according to their owne fansies, taking away the one halfe from the people, to wit, the Cup, the liuely representation of Christs blood, not breaking the bread as it ought to bee by institution; nor communicating with the people, but oftentimes alone, contrary to the nature of a Communion: and that which is most strange, crossing

sing the Hoast: which they say is very Christ, to protect him from the diuell: as if Christ stood in feare of the diuell, or that the Crosse did sanctifie him, and not hee the Crosse. Thus the Pope hath depraued, if not vtterly abolished the whole externall seruice of God, and therefore euen in this respect also wee may conclude, that he is the true Antichrist spoken of in the Scripture.

6. The Masse indeed continueth vnder him, and is maintained with great pompe, and the Fathers call it the sacrifice of the Church: but how? Not a true and reall sacrifice, as the Papists hold, but because by the Lords Supper is continued in the Church a recordation, and memoriall of the death and passion of Christ. Thus Saint *Augustine*: *Wee* (at the Eucharist) *partake of the passion of our Lord, and with sweetnesse and profit retaine in our memory that his flesh was crucified for vs.* And *Chrysostome*: *That vvhich wee doe in the Lords Supper is done in commemoration of that which was done before; neither doe wee offer a sacrifice, but the recordation of a sacrifice.* And *Theophilact*: *Wee offer euery day, or rather make a recordation of that oblation by vvhich Christ offered himselfe.* In this sense principally doe the Fathers call this Sacrament a sacrifice, and therefore when these men contrary to their intention, affirme, Christ to be truly and really sacrificed vnto God in the Masse by a mortall Priest for remission of sinnes, what doe they but destroy the whole nature of the Sacrament, which is a communion of the body and blood of Christ to the faithfull, and not a sacrificing of it to God? So that wee confesse, that the Pope doth not abolish the Masse, but rather maintaine and vphold it as the soule and strength of his kingdome. It is the Sacrament which hee destroyeth by the Masse, and not the Masse it selfe: and this his maintaining the Masse, proueth him plainly to be that Antichrist figured by *Antiochus*, who tooke away the daily sacrifice of the Synagogue, and suborned a false worship to *Iupiter Olympius* in stead thereof, as these haue done the worship of a peece of bread in stead of the true and pure worship of Christ.

Aug. de doctrina. Christ. lib. 3. cap. 16.

Chrysost. in epist. ad Hebraos cap. 10. ser. 17.

Theophilact. ad Heb. c. 10

7. But

7. But that we may see that the Popish persecution is not lesse, but farre greater then that of the Heathen Emperours, it will appeare, if we call to mind the bloody executions by most exquisite torments, acted by their Inquisitors of hereticall prauity as they terme them : For these kind of people, are most ingenious in deuising tortures for poore Christians; they thinke scorne that they should be excelled of any Heathen Tyrant in this kind : nay *Phalaris* himselfe, neuer went beyond them in cruelty, as all know that know their Inquisition Court : neither is this cruelty proper onely vnto them, but the whole Nation of Papists are infected with the same ferity : and that they may know themselues to be the slaues of Antichrist, the more a man is addicted to their religion, the more fierce and bloody minded he is. Our owne Stories do shew, how they delight to glut their mindes and eies with beholding the tortures of such as they esteeme Hereticks, making sport at their paines. And albeit our Nation doth naturally abhorre all spectacles of cruelty; yet I know not how, they that are abandoned to that religion, change this naturall clemency, into vnnaturall immanity. Was euer any cruelty more monstrous, then to take a young Infant deliuered out of it Mothers wombe, and crawling out of the fire wherein the Mother was burning, and to cast it againe into the flame, there to perish with the Mother ? This we haue had experience of in this Kingdome, as also of ransacking the graues of the dead, and burning their bones as Hereticks, as they did the bones of *Bucer*, and *Paulus Fagius*. Yea so foolish is their impiety and rage, that they haue come vnto the graue of a dead Christian, and digging vp the earth, taken away his winding sheete, and summoned him to appeare at their Courts, as if he had bene aliue : but they themselues shall one day appeare in the high Court of heauen, before the iudgement seate of Christ, and there receiue the iust guerdon of their cruelty. May we not then preferre the Pope to the fiercest Tyrant that euer liued ? And thereupon, if there were no other argument but their bloody cruelty against him, conclude, that he is the very Antichrist spo-

ken of in the Scripture, whose religion breathes nothing but blood, and whose designements ayme at nothing but Massacres, and whose proiects plot nothing but the ruine and destruction of all those that will not receiue his marke on their foreheads, and become his slaues.

8. For conclusion of this point, touching Antichrists persecution, obserue these few things. First, that though there was to be vnder Antichrist, almost an vniuersall defection from the faith; yet his persecution is not to be vniuersall, but onely in those places where the Gospell is entertained. Secondly, that this persecution is not to continue in full strength till the end, but as it grew vp by little and little, so it is to decrease by degrees; as that Man of Sinne is more and more reuealed, and his power weakned, by the preaching of the Gospell. Thirdly, that the edge thereof is bent against none but Protestants: for *Iewes*, *Turkes*, and *Infidels*, may liue safely with them, euen in *Rome* vnder the Popes nose, and neuer be called into question for their blasphemies: onely the poore Protestants are sure to feele the dint of their malice, of which no other reason can be giuen but this, because we set our selues against their errours and pompe: and these are open enemies vnto God, to shew that their owne glory and credit is more deere vnto them, then the glory of God. Fourthly, that he persecutes not onely vs whom he calleth his enemies, but also his owne friends and followers, hauocking their soules, as he doth our bodies, and leading them blindfolded by troops into hell, and yet no man may dare to say vnto him, why dost thou so? Fiftly, that he exerciseth this cruelty, not onely by iudiciall censures, but by open wars, setting Kingdomes and Princes together by the eares, and raising vp subiects in rebellion against their Soueraignes: and when *Peters* keyes will not serue the turne, to gird himselfe with *Pauls* sword, turning the Priesthood, which should be the Oracle and Sanctuary of peace, into Martiall fury, and the sword of the Spirit, into a sword of yron, the force whereof all Christian States haue felt and feared not many yeeres since. Sixtly, that when by open violence he cannot preuaile,

uaile, then he seeks by treason to effect his will, sending forth his damned Emissaries, Priests, and Iesuites, and such like, to poyson or stab all such as stand in their light; not sparing Emperours, Kings, and Princes themselues, as Histories do plentifully report vnto vs. And lastly, that his hatred is not so much against mens persons, as against their religion and truth it selfe, which he labours by all meanes to exterminate out of the world. But as *Luther* a little before his death, comforting his friends said, so say I: Let vs be of good courage, though all the Potentates of the world be combined against the truth, yet it shall prosper and preuaile in despight of them: For, *pro nobis magnus quidam heros stat*, a great worthy stands on our side. And when his friends doubted who this great man should be: He replyed, *Is Iesus Christus est quem oportet vincere*, It is Iesus Christ who must ouercome: who hath already wasted this Man of Sinne, by the breath of his mouth, that is, the preaching of the Gospell, and shall at last vtterly destroy him by the brightnesse of his comming. Euen so Amen, come Lord Iesus, come quickly. *Sleidan. Coment.*

CHAP. 5.

Touching the continuance of Antichrists reigne.

1. ANtichrist is to be considered two waies: either in respect of his person, or in respect of his reigne. Touching his person, he was borne in the Apostles time, and shall continue in the world; till the second comming of Christ, though with many changes and alterations, as it happeneth to the life of man: where we must take the word *Person*, not as it is ordinarily vsed in our language, for one certaine particular man, but as the best Latine Authors often do, for a certaine title, office, and quality, belonging to one at once, yet to many by succession. And thus when we say the Pope is Antichrist, we make all the Popes since *Boniface* the third, but one person, though they haue bene diuers men in suc-

succession: and for this cause it is, that when mention is made of Popes, the speech is in the singular number, though that thereby they intend not any one in particular, but the whole order of them in generall: as the Pope is head of the Church, the Pope cannot be an Heretick, the Pope is Christs Vicar on earth, &c. Which speeches cannot be vnderstood of any one singular Pope, but of the seate and succession of the whole order. And thus also we speake of Kings and Emperours, who at one time are but one in number, yet vary by a personall representation, whether by election or hereditary succession; and so we say, that the King neuer dyes, nor the Pope, nor the Emperour, to wit, so long as there is a succession and continuance in the Kingdome. Now in this sense I say, that Antichrists continuance in the world, hath bene from the Age of the Apostles, and shall continue till the last day. But if we vnderstand it of Antichrists reigne, then the time is of a shorter limitation: for as hath bene already shewed, that began in *Boniface* the third, and grew to the height in *Boniface* the eight, and *Gregory* the seuenth, and not long after, began to fade and decline, as we see at this day.

2. The Papists affirme, that he shall reigne iust three yeeres and an halfe, and no more; which they striue to proue out of *Daniel* 7. 25. and 12. 7. and *Apoc.* 12. 14. where mention is made of time, times, and halfe a time: vnderstanding by *time*, a yeere; by *times*, two yeeres; and by *halfe a time*, halfe a yeere. But this interpretation is sufficiently dispelled by the Author himselfe: onely I will shew them how senseless a deuise it is, and what difficulties they thereby cast themselues into, which are not possible to be reconciled. For first, to say that Antichrist shall reigne but three yeeres and an halfe, and in that space to reduce the whole world into his obedience, is as impossible, as if a man should vndertake to trauaile ten thousand miles in three daies: it is beyond the compasse of mans power to atchieue such a conquest in so short a time, no not if we make him as fortunate as *Timotheus* the *Athenian* Captiue, whom they painted sleeping, and Fortune casting Cities and Countries into his lap: and albeit

albeit he be armed with all the power of hell, yet the diuell himselfe is not able to bring the whole world vnder the subiection of one man in so short a time. Secondly, they say, that he must reigne ouer the Nation of the *Iewes*, at *Ierusalem*, and that they shall receiue him for their Messias. But how can this be brought to passe within that space? The Nation of the *Iewes*, is dispersed almost ouer the whole world: now what Postes or Pegasusses shall he haue, to admonish them so speedily of their Messias his being, and reigning at *Ierusalem*? Shall he get the Sunne to be his trumpeter, and the Moone to carry his letters, to summon this scattered people? But suppose the fame of him may come to their eares; how shall they so speedily march out of those farre Countries wherein they inhabite, and assemble so suddainly at *Ierusalem*? or if they could, and would; will those Nations wherein they liue, suffer them to passe thus suddainly from them, with bag, and baggage, and not rather retaine them by violence, as *Pharoah* did their progenitors in *Ægypt*? Besides, they hold that Antichrist shall reedifie *Salomons* Temple, which is so demolished, that one stone is not left vpon another. But *Salomon* was seuen yeeres in building it at the first, and that with an hundred and fifty thousand workemen: and for the second restauration of it, we heare the *Iewes* saying vnto Christ, six & forty yeeres was this Temple in building, & will Antichrist in three yeeres space set it vp anew? Where of such a sudaine, shall he finde workemen, timber, stone, and other materials, with instruments, and wages? Belike because Christ said of his body, destroy this Temple, and I will build it againe in three daies, therefore Antichrist shall build againe the materiall Temple in three daies, taking a day for a yeere. Againe, by their doctrine, after Antichrist hath obtained the Kingdome of the *Iewes*, he must fight with three mighty Kings, of *Ægypt*, *Lybia*, and *Ethiopia*, and possesse their Kingdomes: Now these Kingdomes are vnder the dominion of two great Emperours, to wit, the Turke, and the Emperour of the *Abassines*; and is it probable that they can be so soone conquered? Surely *Cæsar* was neuer

so speedy in his victories, when he wrote to the Senate of *Rome*, *Veni, vidi, vici*: *I came, I saw, I ouercame.* He must also subdue seuen other great Kings, and so become the great Monarch of the whole world, and cause all Nations to Apostate from Christ, and entertaine his religion The whole age of a man, is not sufficient to discouer and veiw all the Nations of the world, and yet this monster must quell and tame them in three yeeres, whereas the Romanes scarce in seuen hundred yeeres could erect their Empire, and that but ouer one part of the world. The Apostles of Christ, enduced with diuine vertue, and power of miracles, and the gift of tongues, could hardly in twenty yeeres plant Churches in most part of the world, and hardly in fiue hundred yeeres was Heathenish Idolatry abolished; and shall he, as more powerfull then Christ, effect as great a worke in three yeeres and an halfe? Further, when they say that he shall cause himselfe to be worshipped in all places, I wonder what kind of Apostles and preachers he shall haue, thus to peruert the whole world in an instant. Shall men fly about the world on the wings of the windes? and if they do, with what eloquence and Art, shall they persuade both learned, and simple, to this defection? What shall become then of the Pope, with his Colledge of Cardinals, and whole Romane Cleargy? Shall he finde them so light of faith, that they will renounce, not onely their religion (which is no great matter with them) but their State, Pompe, and Authority, vpon so sleight a summons? These and a number such like dotages, are fitter to be preached to stockes and stones, or as their Friar *Francis* did, to beasts, and foules, rather then to men of vnderstanding and iudgement: and yet their great learned Rabbies, are not ashamed to propound them to simple people as Oracles of faith: but their repugnancy shewes their vanity.

3. The Texts out of which they deriue this fancy, are as full of contradiction to their interpretation, as the fancy it selfe. For first, whereas it is written, *Dan.* 7. *They shall be deliuered into his hand for a time, times, and halfe a time*; In the eight Chapter, it is said: *That he shall trample downe the*

the Sanctuary, 2300. daies: both which Texts, are applyed by them vnto Antichrist. But how can this agree, whereas in one place they finde, three daies and an halfe, and in the other, aboue six yeeres, for so 2300. daies import. Secondly, the time, times, and halfe a time, in the twelfth Chapter, are expounded in the eleuenth verse, by the number 1290. daies, which *Bellarmine* confesseth to determine the durance of Antichrists reigne: but 1290. daies, make three yeeres, and seuen moneths, which is a moneth more then three yeeres and an halfe: now if Antichrist must reigne three yeeres and an halfe, or 1260. daies, as they gather out of the Apocalyps, then he cannot reigne 1290. daies, or if this, then not the former. Thirdly, they say, Antichrist must reigne three yeeres and an halfe, and *Enoch* and *Elias* must preach against him 1260. daies, which make iust three yeeres and an halfe, and yet they adde, that these two Prophets must be slaine by Antichrist, a moneth before his owne destruction: but how can th s hang together? If Antichrists reigne, and *Enoch* and *Elias* preaching, haue one and the same space of time allotted vnto them; how can it then be true, that they shall be slaine a moneth before his destruction? Or if the last be true; th n the first must needes be false, that Antichrist shall reigne but three yeeres and an halfe: for here by their owne confession is a full moneth after their slaughter giuen vnto the life and reigne of this monster: which difference of time, though it be but small, yet it plainly proueth, that those numbers in *Daniel*, and the *Apocalyps*, cannot be assigned for the precise terme of three yeeres and an halfe for Antichrists reigne.

4. But saith *Remond*, following his counterfeit *Hyppolitus*, Antichrist shall send out his euill spirits through the world, to signifie and proclaime vnto all men, that a great King is borne in the world, and summon them to acknowledge and yeeld obedience vnto him. A strange dreame doubtlesse, concerning the which, I would demand of them three questions. First, what ground of Scripture they haue for this dreame. S. *Paul* indeede, 2. *Thessal.* 2.9. saith, that

Remon. de Antichrist. c. 17. 2.

his comming shall be with the efficacy of Sathan, with all power, and signes, and lying wonders, and with all deceiuableneſſe of vnrighteouſneſſe: but that he shall haue at command the infernall Spirits, and send them as his trumpeters through the world, to gather his subiects together, is no where to be found in holy Scripture. Secondly, I demand, whether theſe maligne ſpirits, which he shall send a broad, shall be visible with assumed bodies, or inuisible as spirits? If they say inuisible, how then shall they sound out this message to their eares, and how can it be but that all men will suspect them for decciuers, seeing they know that the diuell was a lyer from the beginning? Or if visible like men, how shall they be able to perswade the whole world to Apostacy from Christ in so sudaine a manner, when as Christs owne Apoſtles, furnished with the gifts of the holy Ghost, could not conuert the world in a farre longer time? Beſides, appearing as men, they must needs be suspected of erro r and infirmity. Thirdly, I aske what shall become at that time of their great Bishop, his Cardinals, and the innumerable Armies of Monkes, Friars, Iesuites, Priests, &c. will they all bend their knee at one instant to this Idoll, and renounce their Christianity: yea their Pompe, Riches, triple Crowne, red Hats, with all S. *Peters* Patrimony, for the maintenance of which things, they haue so laboured and striuen so many hundred yeeres? Is this the foundation vpon which their Church is built? Is this their faith, which they say the gates of hell cannot preuaile against? Is this S. *Peters* chaire, which they affirme cannot either erre or faile? When they haue answered theſe queſtions, then we will beleeue this dreame.

5. Yea but saith *Remondus*, hee shall be so stored and furniſhed with abundance of treasures amaſſed together by the deuill, that by them he shall be able to draw after him infinite multitudes of people: for *Quid non mortalia pectora cogis auri ſacra fames*? What cannot Gold doe? Indeede Gold can doe much, but is it possible that hee should heape together so much Gold, as to corrupt the whole world therewith? Must he not needs haue a masse bigger then Mount *Atlas*

to

to bring this to passe? Besides, is it likely that all the people of the world would bee tempted with Gold to forsake their God, and their Faith, which is more precious then Gold? How many of the very Heathen do we reade of, that haue despised Gold, and preferred Vertue before it? And shall there bee found no Christians to bee compared vnto them in continency and vertue? *Credat Iudæus Apella.* Let the vnbeleeuing Iew beleeue this fable, surely wee cannot. But if peraduenture they speake this of themselues, and those that are of their owne profession: why then they must of necessity confesse themselues to bee miserable slaues vnto Gold, and to haue saleable consciences. Neither is it any maruaile if in this regard we affirme the Pope to bee Antichrist, seeing by riches and worldly honors and preferments hee bindeth vnto himselfe his followers, especially his Cleargy, whose worldly state and pompe is so great, as scarce any Prince doth goe beyond them: Gold, Honors, and preferments being the very sinewes of the Popes kingdome.

6. But if they stand precisely for the terme of three yeeres and an halfe for Antichrists reigne, and because the Pope hath reigned spiritually in the Church fifteene hundred yeeres, as *Bellarmine* affirmeth, that therefore he is not Antichrist: I answere two things: First, that if they take Antichrist to be one singular person, as they doe, then some of their Popes might be Antichrist by this computation of their reigne: for it hath fallen out by Gods prouidence to them, as neuer to any other kingdome in the world, so farre as I haue read, that they haue reigned full three yeeres and an halfe, according to this prophecy. As *Stephen* the third or fourth, gouerned the Papacy three yeeres, fiue moneths, and twenty eight dayes, as *Anastasius* reports in the liues of the Popes. *Eennet* the fourth sate three yeeres six moneths and fifteene daies, and *Leo* the seuenth, three yeeres sixe moneths and ten daies; so that one of these might bee Antichrist, according to their owne account. But because wee must not seeke for this monster in any one particular man without relation to succession; therefore I say secondly, that whosoeuer

soeuer presumeth to reigne spiritually in the Church besides Christ alone, the true and sole spirituall King thereof, the same is Antichrist sitting in or ouer the Temple of God. But the Pope by their owne confession hath done this; hee therefore without doubt is that Antichrist spoken of, vsurping an vnlawfull tyranny in the Church of God. For Saint *Peter* forbids all Pastors to behaue themselues as Lords ouer Gods heritage, 1. *Peter.* 5. 3. and consequently to reigne ouer them.

7. Out of all which I conclude, that those numbers in the *Apocalyps* of 1260 daies, 42 moneths, and three yeeres and an halfe, are not to be taken in a literall, but in a mysticall signification: and that they denote not any certaine or definite time in respect of humane vnderstanding: but onely this, that God in his counsaile hath determined a set bound to the persecution of his Church, which cannot bee passed; which bound though it be certaine vnto him, yet is vncertaine vnto vs, because it is not for vs to know the times and seasons which the Father hath placed in his owne power. *Acts.* 1. 7. And therefore as after foure hundred yeeres compleat, God brought the Children of *Israel* out of *Ægypt*, so he will after some hundreds of yeeres, deliuer his Church from the cruell and bloody persecution of all the enimies thereof, and giue it a peaceable and quiet repose, as we see effected in the time of *Constantine* the great: and to this end serues the diuers supputation of times by yeeres, moneths, and daies, partly that the faithfull might know, that the least moments and minutes of time are determined by God, and partly that they might be strengthned in their miseries and afflictions, with the consideration of the shortnesse of them, intimated by such short limitations of time, as of a few yeeres, moneths, and dayes. And besides, in that all those seuerall numbers iumpe together in one summe of time; for 1260 daies, 42 moneths, and three yeeres and an halfe, are all one in computation; it sheweth plainely, that they must bee spiritually conceiued, otherwise to what end should that variation serue?

8. But howsoeuer they be taken, yet it is cleare, that they cannot

cannot be meant of the reigne or perſecution of Antichriſt, but either of the ſtate of the primitiue Church vnder the heathen Emperors, or of the durance of the Romane Empire figured by the firſt beaſt, *Apoc.* 13. The firſt of theſe opinions is built vpon this ground, becauſe it is not the maner of holy Scripture to premonſtrate any certaine periods of thoſe inteſtine troubles which are raiſed vp in the Church by falſe Chriſtians, but onely of ſuch as ariſe from forraine enemies that profeſſedly hate the truth: as we ſee the perſecution of the ancient Church, vnder the *Ægyptians*, *Babylonians*, and *Antiochus*, defined by a certaine number of yeeres by the Prophets: but not that which was inflicted by Idolatrous Kings, as *Manaſſes*, *Ieroboam*, and the reſt of the Kings of *Iſrael*: and ſo theſe numbers in the *Apocalyps* are not to be referred to Antichriſt who was to be a domeſticall foe, but to the bloody cruelty of thoſe heathen Tyrants. And this is plainely euinced by the number of 42 moneths, which is all one in effect with the other two: for *Apoc.* 11. 2. it is ſaid, that the Gentiles ſhall tread vnder foot the holy City 42 moneths, which I ſee not how it can be well vnderſtood but of the heathen Emperors. And *Apoc.* 13. 5. it is ſaid of the firſt Beaſt, that power was giuen vnto him to continue 42. moneths; now by the firſt Beaſt is ſignified doubtleſſe the Romane Empire, which is ſaid to riſe out of Sea, that is, out of warlike tumults; and by the ſecond which ariſeth out of the earth, that is, out of peace and quietneſſe, in a ſlie and ſubtill maner, the ſtate of Antichriſt. If then this be directly ſpoken of the Romane Empire which is the firſt Beaſt, then it can no wayes appertaine to Antichriſt figured by the ſecond; vnleſſe we will make theſe two Beaſts ſignifie but one and the ſame thing, which is as much, as to make a thing both before and after it ſelfe: and that which the holy Ghoſt cals another, yet not to be another: and laſtly, the image of a thing, to be the thing it ſelfe. The ſecond opinion touching the durance of the Romane Empire, ſeemeth alſo to haue ſome probability of truth: for the words in the originall, *Apoc.* 13. 5. doe thus ſound, and *Power was giuen vnto him*, ποιῆσαι, *Facere*

Facere, to do forty and two moneths. Now this word *Facere* to doe, being put absolutely, signifieth in the Scripture language, to command, reigne, or execute whatsoeuer a man intendeth without impeachment: as *Daniel.* 8. 12. speaking of *Antiochus*, it is said, *That hee cast downe the truth to the ground, and did (Fecit) and prospered*: and verse 24. *He shall destroy, prosper, and doe.* And so *Saul* saith vnto *Dauid*, 1. *Sam.* 26. 25. *Blessed bee thou my Sonne Dauid, thou shalt doe and preuaile.* The words as they are translated *Verbatim* by *Arias Montanus* are these: *Faciendo facies, et valendo valebis*, that is, thou shalt come to the end of thy desire, and reigne in *Israel* as God hath promised. So heere when it is said, *Power is giuen to the Beast to do, 42. moneths*, the meaning may seeme to be to reigne 42 moneths. So that Saint *Iohn* in great likelyhood seemeth heere to define the length of continuance of the Romane Empire by 42. propheticall moneths, which make 1260, yeeres, taking according to the vse of prophecy, a day for a yeere: which opinion is strengthned by the euent. For from the first foundation of *Rome*, till the vtter ruine and sacking of it by *Theodoricke* the *Goth*, which was in the time of the Emperor *Anastasius*, in the yeere of the world, 4456. and of Grace, 507. passed so many yeeres by precise computation: at which Antichrist began to grow ripe, and to shew himselfe more and more in the ruines of that Empire. Hitherto may bee annexed the account of Pagans themselues. *Censorinus* reporteth out of *Varro*, in the eighteenth booke of his Antiquities, that one *Vettius* a famous Augure affirmed, *That seeing the Romane people had passed in good estate six yeeres, it should continue* 1200. *and then should be an end both of the City and Empire*: which accompt differs from that in the *Apocalyps* but onely 60. yeeres. The like vnto this is that heathenish prophecy found in the *Sybilline* Oracles, where the tearme of *Romes* durance is defined by the letters of the name in Greek ῥωμη, which being numbred, make 948. which numbers though they differ from those in the *Apocalyps*, yet they euidently proue this much, that the end of the Roman Empire was to be about

Censorinus de die natali.

about that time, and that it is no strange thing thus to coniecture.

9. Our learned and godly countriman M. *Fox*, hath an opinion of his owne, different from all others touching these numbers, which hee saith, was after long study and prayer cast sodainly into his minde, by some diuine inspiration. It is this, that those 42. moneths are to be referred to the persecution of the Church vnder the Romane Emperors, counting from the time of *Iohn Baptist*, that was slaine by *Herod* the *Tetrarch*, vntill peace was giuen to the Church by the Emperor *Constantine*, after the death of *Licinius*, taking these 42. moneths for weekes of yeeres: so that forty two moneths make by this reckning 294. yeeres, to which if we adde the 30. yeeres of our Sauiour Christ, when hee was baptised by *Iohn*, we shall fall vpon the 324. yeere of Christ, in which *Constantine* embraced Christian Religion. Which interpretation of changing moneths into weekes, though it seeme not to accord with the ordinary current of the Scripture, where daies are put often for yeeres, but never moneths for weekes: Yet seeing the sanctity and holinesse of the man is so famously knowne, and he saith, that he receiued it by diuine reuelation, and the euent answereth so fitly thereunto; why should it be vtterly reiected? Sure it is, that a moneth by reason of the solemnity of the new Moone was religiously obserued by the Iewes, and the number of seuen, whether of daies or yeeres, was Gods owne ordinance and appointment. Now who can tell, whether in this regard, the Spirit of God did translate the name of a moneth, to signifie a weeke of yeeres? The seuenth day was to them a cessation from all worldly businesses: the seuenth yeere was deputed for manumitting seruants, releasing debts, and giuing refreshment to the tilliug of the earth; seuen times seuenty yeere, was their Iubilee, wherein liberty was restored to all bondage, a restoring of inheritances, and as it were a renouation of the world: wherefore seeing this Religion of Sabbaths depended in a maner vpon the monethly course of the Moone, why should it seeme absurd to referre a moneth

to a Sabbath of yeeres? But heere I affirme nothing, but leaue the opinion of this good man rather to bee charitably construed, then contumeliously disgraced, as it is by the Papists: for it hath in it more probability and reason, then a number of their idle dreames and conceites.

CHAP. 6.

Of the preaching of the Gospell through the whole world.

1. THat the Gospell should bee preached through the whole world, is no question, seeing the mouth of truth hath spoken it, *Mat.* 24. But whether that prophecy be already fulfilled, or whether it bee yet to come, is all the doubt. The Papists hold, that it is not yet accomplished, and thereupon conclude, that Antichrist is not yet come: but we on the contrary answere two things. First, that though it be not yet accomplished, yet it doth not therefore follow that Antichrist is not come. For our Sauiour speaketh not at all of Antichrist in that whole Chapter, except in generall vnder the name of false Prophets, but of the destruction of *Ierusalem*, and of the second comming of Christ, which were the two questions propounded vnto him by his Apostles, as he sate ouer against the Temple. The first whereof, to wit, touching the destruction of *Ierusalem* and the Temple, he resolues from the 4. verse to the 23. And the second from the 23. to the 34. and then in the 34. and 35. verses, he designes a certaine time for the first, to wit, before that generation should passe, that is, the age of the Apostles, but leaues the time of the second vncertaine, and therefore exhorts to vigilancy and sobriety, to the end of the Chapter. And that the 34. verse is to be vnderstood of the destruction of *Ierusalem*, and the 35. of the second comming of Christ to iudgement, the Pronownes demonstratiues there vsed plainely euince. For the Disciples had asked him thus, *When shall these things bee*, (that is, these things which thou spokest concerning *Ierusalem* and the Temple) and *what shall bee*

bee the signe of thy comming? Now Christ answereth, *hæc*, these things which I spake of *Ierusalem* shall bee fulfilled before this generation passe: but concerning that day, to wit, of my second comming, *No man knoweth*, &c. So then, if it be granted, that in the 24. and 25. verses, ther be an implicite prophecy of Antichrist as *Chrysostome* supposeth, yet it is apparent that the preaching of the Gospell through the whole world, cannot be made a signe concerning his comming, but either of the destruction of *Ierusalem*, or of the second comming of Christ, which were the questions which the Disciples desired resolution in.

2. But more probably, wee affirme, that this signe was effected before the destruction of *Ierusalem* in the Age of the Apostles, and by their Ministery. For first, Christ being ready to ascend into heauen, layde this charge vpon his Apostles, that they should goe out into the whole world, and preach the Gospell to euery Creature: now can wee doubt but they performed what Christ had enioyned? This wast o accuse those holy Heraults of want of zeale and diligence in their calling; yea, of manifest infidelity and contempt. Or shall we imagine, that God reserued this worke to be brought to passe by certaine new Apostles, the Disciples of a reformed souldier in this last Age of the world, which were to make vp that which was failing in the others duty. Secondly, to this end and purpose Christ furnished his Apostles with the guift of tongues, whereby they were enabled to speake all languages without study, as is apparant, *Acts.* 2. Now shall we thinke that this gift was giuen them in vaine? And in vaine it had beene doubtlesse if they had not preached to all Tongues, Languages, and Nations; to what end had beene the faculty of speaking he *Arabian*, *Scythian*, *Indian*, tongues, if they had not preached the Gospell to those people? Thirdly, the City of *Ierusalem*, with the Temple, were shadowes and types of the Catholike Church, which was to be dispersed ouer the whole earth: now the type was not to cease till the body came in full place, and therefore before euersion of that City and Temple, it was necessary, the Gos-

Bedain Marc. 13. Oros. part. 1. lib. 2. 1.

pell should be preached through the whole world. This is the collection of venerable *Bede*, thus writing. *Diumitus procuratum est, &c. It was diuinely procured, that the grace of the Euangelicall faith being manifested through the whole world, that Temple sometimes so famous, with it ceremonies, should be taken out of the way, least some being weake in the Faith, seeing those things to remaine which were instituted of God, should fall into admiration thereof, and so be withdrawne from the sincerity of that Faith which is in Christ, to carnall Iudaisme.* Fourthly, our Sauiour doth not onely foretell that the Gospell should bee preached through the whole world, but doth also determine the time that it shall be, before the consummation or end come: which consummation or end, is not to be intended as of the world, but of *Ierusalem*, for so Saint *Luke* cleareth it, Chap. 21. where the same predictions that are in Saint *Mathew*, stand applyed and limitted to the ruine of the City and Temple of *Ierusalem*: and so most of the Fathers interpret that consummation or end. *Tertullian de Resurrectione carnis, cap. 22. Hilar. in Matha. Can. 25. Chrysost. in Math. hom. 76.* whose words for their plainnesse deserues to be set downe, καὶ τότε ἥξει τὸ τέλος ἐ τῆς συντελείας ἀλλὰ τῆς Ἱερουσαλήμ, that is, *And then shal be the end, not of the consummation of the world, but of Ierusalem. Theophilact* hath it, ἐκ τοῦ κόσμου ἀλλὰ τῆς Ἱερουσαλήμ: *Not of the world, but of Ierusalem.* Of the same minde are *Ignatius, epist. ad Philipp. Eusebius hist. lib. 2. cap. 3. Ierome* on *Esay. 11.* and *Daniel. 9. Ambrose* on *Rom. 10. 8. Theodoret*, and *Beda*, with many others. Lastly, there are diuers expresse Texts of Scriptures, which affirme, that the Gospell was preached in the whole world in the Apostles time. As *Mark. 16. 20.* where it is said, that the Apostles *Went forth and preached euery where*, πανταχοῦ; which *euery vvhere* must needes incircle the whole habitable world. Their sound (to wit, of the Apostles) went out (saith *Paul*) into all the earth, and their words vnto the *end of the world*. The like hee affirmeth, *Col. 1. 6.* where he addeth, that it did not onely come into all the world, but also *brought forth fruite*, and therefore it must needs bee that it

was

was not onely virtually (as *Bellarmine* cauilleth) but euen actually in the whole world: for how else could it bring forth fruite? Lastly (which is without all exception) the same Apostle in the 23. verse of the same Chapter saith, *That the Gospell was then preached to euery creature vnder heauen.* And surely reason sheweth the same to be possible: for as *Chrysostome* well obserueth, If one *Paul* was able to plant the Gospell in so many Countries, as from *Ierusalem* to *Spaine*, imagine what the other eleuen might do, who were employed in this worke, and diuided the world betwixt them. *Chrysost. in Mat. hom. 76.*

3. When we say, that the Gospell was preached by the Apostles in all the world, our meaning is not, that the Apostles preached in euery particular Region of the world, in their owne persons; so that there was no Country, Prouince, or City which they honoured not with their presence: for this could not possibly be in so short a time, as twenty, or thirty yeeres, which was the vttermost extent of their Legacy. Neither yet do we thinke the speech to be meerely Hyperbolicall, as if by all the world were meant some part of the world. But we say confidently, that the Apostles themselues preached the Gospell in the most famous and generall Countries of the world, and whither themselues could not penetrate, thither they either sent their Disciples in their roomes, or some of those new conuerted Christians, in zeale to the faith receiued, went of their owne accords; or at least the fame and eccho of the Gospell spread it selfe without any set teachers, as S. *Ambrose* expressely affirmeth. *Where* (saith he) *the presence of a preacher was wanting, there the report and fame of the Gospell sounded, as the fame of the miracles in Ægypt spread it selfe to all Nations*, as witnesseth *Rahab* the Harlot. And thus (as *Eusebius* saith) *The sauing doctrine of the Gospell, by the vertue and working of God, like a glistering Sun-beame illuminated the world, and as water being stroken with a stone, leaueth not circling, till the circles come to the bankes, so neither was the sound of the Gospell staid, till it touched the very ends of the world.* Now this is most probable, because the Apostles by mutuall consent, or as some thinke, by *Ambros. in Rom. cap. 20.* *Euseb. hist. lib. 2. cap. 3.*

by lot, diuided the world betwixt them: some trauailing into one Country, and some into another: As *Andrew* to the *Scythians*, *Thomas* to the *Indians*, *Bartholomew* into *Armenia*, *Mathew* into *Æthiopia*, *Simon Zelotes* into *Persia*, and so of the rest, as we may see at large described by *Baronius*, in the 44. yeere of Christ. And it is also to be noted out of *Chrysostome*, in the Homily formerly alledged, that Christ doth not say, that all the world shall beleeue, and receiue the Gospell, but onely that it shall be preached to all the world. So that it can be no good argument to say, that such a Nation neuer heard of the Gospell, because they are not Christians, but Pagans: for it might be preached vnto them, and finde no entertainment; and if it did, yet it might be taken away againe from them for their ingratitude, and they themselues abandoned by Gods iust iudgement to their former Idolatry: as is notorious at this day in many Countries now wholly seruing Mahomet, hauing bene before famous for their Christian profession.

4. But if it be granted, that this vniuersall promulgation of the Gospell, was not effected before the destruction of *Ierusalem*, yet it doth not follow (supposing this as a necessary fore-runner of Antichrists comming) that he is not yet reuealed. For it might be long agoe accomplished, and so was, if we giue any credit to the testimony of Antiquity: For *Irenæus*, one of the most Ancient, commendeth the Churches in *Germany*, and the East, for the integrity of their faith. *Theoderet* affirmeth, that not onely the Romanes, and they that liued vnder the Romane Empire, but also the *Scythians*, and *Sauromatians*, *Indians*, *Ethiopians*, *Persians*, *Seres*, *Hircanians*, *Brytaines*, *Cimerians*, *Germains*, and in summe, all mankind, and all Nations, were conuerted before his time, to the Euangelicall Law. *Tertullians* witnesse is most pregnant, for he peremptorily affirmeth, that in his age, *The varieties of the Getulians, the many borders of the Moores, and coasts of Spaine, the diuers Nations of the Gaules, with the places of Brittaine vnaccessible to the Romanes, the Countries of the Sarmatians, Dacians, Germans, and Scythians,*

Irenæus aduersus hæres. lib. 1. cap. 3. Theodoret de curand. Græcor. affect. lib. 9.

Tertul. contra. Indeos.

ans, with many other hidden and vnknowne Nations, Prouinces, and Islands, had receiued the faith of Christ. Where it is to be noted, that when he nameth hidden, and vnknowne Nations, Prouinces, and Islands, he taketh away clearly that exception of *Bellarmine* touching the finding out of the new world: for that must needs fall within the compasse of those termes, which though it hath bene but of late discouered vnto vs, yet might be knowne to the remotest Christian Prouinces, by whose neighbourhood and traffick, they could not but receiue some tast of the Gospell. 3 *Nicephorus* testifieth, that after S. *Marke* had planted a Church at *Alexandria*, he went and preached to the *Ægyptians*, *Lybians*, *Barbarians*, *Cyrenians*, and *Pentopolitanes*. *Eusebius* writeth of diuers Martyrs that were in *Thebais*, vnder *Seuerus* the Emperour: and we read, that in one Councill of *Carthage*, vnder S. *Cyprian*, were assembled together fourescore Bishops, out of *Affrica Numidia*, and *Mauritania*, which plainly sheweth, that though in S. *Augustines* time, the faith of Christ might bee extinguished in some parts of *Affrica*, yet it formerly had receiued the sound, if not the faith of the Gospell: As *Ortellius* speaketh of the kingdome of *Nubia*, which is a part of *Affrica*, *That it was in time past imbued with Christian religion, and yet at this day, doth scarce acknowledge any religion at all.* So then, all these testimonies of Antiquity do manifestly proue, that the Gospell hath bene preached through the whole world: what oeuer, onely *Origine*, in a singularity of opinion affirmeth to the contrary: and therefore that this doth not hinder, but that Antichrist may be come and reuealed, and that the Bishop of *Rome* is he.

Nicephor. lib. 40. cap. 43.

Euseb. hist. lib. 6. cap. 1.

Concil. Carthag. apud Cyprian.

Ortellius in tabul. Africa.

5. Most friuolous then is that argument of *Remond*, in his eight booke of Antichrist, where he instanceth in *Granada*, a Country of *Spaine*, which (saith he) cast it selfe at the foote of the crosse, and quitted Mahometisme in the time of our Fathers, vnder the Armes of King *Ferdinand*: conclude; therefore they neuer heard of Christ before; for this is the question: Surely either too grosse ignorance, especially in a learned Lawyer, whose knowledge in matter of history should be

be more then vulgar, or too too palpable malice, if he knew it and concealed it: For who knoweth not, that this kingdome being before repleniſhed with Chriſtians, was inuaded by the *Sarazens*, in the time of King *Rodericke*, about the yeere, 713. or 714. as *Baronius* confeſſeth? The Hiſtory of which inuaſion is particularly recited by *Gueuara*, in one of his golden Epiſtles: where he ſaith, that the *Sarazens* gained in eight moneths, that which was not regained by Chriſtians in almoſt 800. yeeres: for ſo much time paſſed from the firſt looſing of *Spaine*, till the recouery of *Granada*. And if this were not, yet the religion of Mahomet, whereof he ſaith the *Granadans* made profeſſion before they were ſubdued by King *Ferdinand*, might haue taught him that they had heard report of Chriſt before, ſeeing Mahomet himſelfe maketh mention of him in his Alchoran. The like folly he ſheweth in ſpeaking of the Kingdome of *China*, when he ſaith, *That the great Kingdome of Sarglai, which we call China, neuer heard of Ieſus Chriſt, but ſince the yeere*, 1577. A bold aſſertion, and contradicted by the *Spaniards* themſelues, in their reports of that Country. For *Mendoza* affirmeth, that the inhabitants of *China*, made great reckoning of the bookes of the *Armenians*, wherein it is found written, that S. *Thomas* trauailing towards the *Indians*, paſſed by *China*, and there preached the Goſpell, though with little fruite, by reaſon of the bruite of warre at that time; but yet neuertheleſſe that ſome of the *Chinans* were baptized, & receiued the doctrine of the Apoſtles, with commandement to publiſh and diſperſe the ſame. To which report, agreeth that which is written by the Ieſuite *Maffeus*, in the ſecond booke of his *Indian* Hiſtories, where he ſaith; that in the diuiſion of the habitable world amongſt the Apoſtles, *India* falling to the lot of S. *Thomas*, it is held by tradition, that he arriued firſt in *Socotora*, an Iſle of the *Arabian* Sea, and hauing there made many Chriſtians, that he paſſed to *Cranganor*; where alſo after he had begotten many Children to Chriſt, he came to *Colan*, and hauing not ſowne the ſeede of the Goſpell there in vaine, he paſſed into the Eaſt parts, ouerthwart

Baron. ad An. 713.

Maffeus hiſt. Indica. lib. 2.

ouerthwart the Mountaines, with greate toyle; where hauing also happily aduanced Christian Religion in many places, especially in the Kingdome of *Coromandell*, he came at length to the famous Kingdome of *China*, and in this field sowed the seed of the Gospell with no small fruite, and built Temples for the worship of Christ, and after returned to *Coromandell*, to reuisite and confirme his new apprentises in the faith. *Remond* therefore should either haue bene better aduised, or else held his peace in this subiect.

6. But if Christian religion had bene euer planted in those New-found Countries, there would haue remained (saith *Bellarmine*) some tracts and footsteeps thereof: for it could not be so vtterly blotted out, that no memoriall thereof should suruiue. To which I answere two things. First, that it doth not follow, for peraduenture onely the fame and eccho of Christ came vnto their eares, without any setled preaching; or if it were preached, yet peraduenture they did not entertaine his doctrine, nor submit themselues vnto him: either of which might be, and the prophecy fulfilled, that the Gospell should be preached through the whole world as I haue shewed. Secondly, I say that in most of those Countries there haue bene found, manifest traces of the Christian faith, as may appeare, not onely by those examples set downe by this Author, but by diuers others recorded by other writers. *Maffeus* in his fore-alleadged booke, tels vs of diuers Images and pictures in *China*, which liuely (as hee thinkes) represented the Christian faith, as that Image of a Woman with a Child in her armes, which they say was the daughter of a great King, who for all her Child borne of her owne body, remained still a Virgin: and that other of a body with three heades, representing the Trinity, and that more expressely (if it were lawfull to picture the Godhead) then any of the Popish Images do. Againe, they haue a picture of twelue men, signifying as it may seeme the twelue Apostles of Christ, who the natiues say, were Philosophers excelling in miraculous vertues, and at last translated amongst the Angels. Likewise amongst the East *Indians*, haue bene

Maffeus hist. Indica. lib. 2.

seene diuers monuments of Christianity : for their Brachmanes, that is, their Priests, whom they hold in great honour, acknowledge but one Soueraigne God, and they vse to carry three Sunnes vpon their right shoulder, to signifie the Trinity in one Diuine essence, as some write. *Maffeus* saith, that by these three Sunnes, they honour a certaine *Parabramma*, whom they esteeme as the most ancient of all the Gods. They beleeue that vpon a certaine time, God came into the world in an humane shape, to redeeme the world from eternall death. The learnedst of them obserue religiously the Lords day, and therein often repeate this prayer : *I worship thee, O God, by thy grace and act for euer.* They haue in their writings, the ten commandements of the Law, and tell of a certaine Prophecy, which foretelleth that one day they shall all be brought vnder the obedience of one Law. *Melchior Cotigin* a Iesuite affirmeth of the Brachmanes in the great City of *Ciandegri*, that they had bookes called *Sameftretan*, which answered in some sort to our bookes of holy Scripture, and that a certaine Brachman told him, that God created man by his onely thought, whom they called *Adam*, and that they worshipped one God onely, and gaue no part of his honour to any other. This relike of knowledge the Iesuite referres to the dispersion of the twelue Tribes of *Israel*, rather then to the preaching of S. *Thomas*, who as they themselues confesse, preached in those Countries, and was slaine in the City of *Meliapor*, now called S. *Thomas* vpon this occasion : Yea they also acknowledge, that therein were many Christians, before euer the *Portugals* set foote amongst them. *Xanier* another Iesuite, reporteth of the great Kingdome of *Xatui*, that he was certified by a certaine Merchant who had trauailed that way, that they were Christians, and had many Churches of great beauty and bigneſſe, and that he had seene their King go to Church, for he was a Christian. And in another relation of the Iesuites, touching the great Kingdome of *Magor*, they say, that there haue bene Christian Kings in the Land of *Induſthan*, but that they were vanquished by the *Parthians*, and that their last

Nichol. Pimenta Iesuita epist. ad Claud Aquauiu.

Maffeus. Ibid. lib. 2.

In histor. relat. de India orient. ex epist. Emanuel Cumalij anno 1599. ex Matheo.

Hist. relat. de regno Mogor ex variis epist. ann. 1582. pag. 95.

last King was called *Dauid*, whom they held to be of the posterity of S. *Bartholomew*.

7. Equall testimonies and monuments of Christian religion, are found in the West *Indies*, the late New-found world, called *America*; for *Osorius* reporteth, that in many Islands thereof which are now wholly Pagan, were found by the *Spaniards*, diuers monuments of the Christian faith buried in the earth. And *Peter Martyr* auoucheth, that in Westerne *Cuba*, now called *Ferdinandina*, circumcision was in vse: and that in *Mexico*, the Priests baptize all infants, both male and female, when they are a yeere old, with religious Ceremonies. *Benzo* also relateth, how amongst other Ceremonies, they offer in their Temples bread, which the Priests taking and blessing, distribute to the people after the manner of the ancient Christians. The inhabitants of *Peru* beleeue, that there was vpon a certaine time long ago, a great deluge of waters, whereby all mankind perished except some few that hid themselues in a caue, the mouth whereof was rammed vp, that no water could enter vnto them, with prouision of victuals; and that they discouered the abatement of the waters on the earth, by two dogs sent forth of their hole. Also they beleeue, that there shall be an end of the world, but not before such a great drought and heat come, that the very Sunne and Moone shall be consumed: and this is the reason why at the Eclipses of the Sunne and Moone, both here, and in the East *Indies*, they so lament and cry, supposing that the Dragon of the firmament then gnaweth and deuoureth the Sunne. They beleeue also (saith *Benzo*) the immortality of the soule, and the resurrection of the body: and therefore when the *Spaniards* razed and searched mens graues for gold, they desired them not to disperse their bones, to the end they might rise the more easily. The like also doth *Iohn Leri* report of the *Brasilians*, in the story of his Nauigation.

Osor. histor.

Pet. Martyr de Insu. nuper inuent.

Benzo. hist. nouiorbis lib. 1. cap. 26.

Nichol. Pimenta ad Aquauiuam.

Vrban Calueto cem. in Benzo lib. 3. cap. 20.

8. All these things are testimonies of the light of the Gospell, sometimes presented to these Nations, and reiected againe by them by their folly and ingratitude; the deuill

abusing the simplicity of this people, that wanted faithfull teaching, and changing the Christian doctrines which they had receiued, into grosse Idolatries. *Peter Martyr* giueth vs a notable example hereof concerning one of the *Cariques Roitelets* of *Cuba*, who hauing receiued from a Popish Mariner an Image of the Virgin *Mary*, placed it amongst his Idols called *Zemes*, and presented vnto it meate and drinke, as vnto his other Idols: which Image notwithstanding ceased not to worke miracles amiddest the other Idols, the diuell finding it no lesse fit to delude this ignorant people, then any other Idoll is. So then it is cleare, that there is scarce a Country to be found in the world, whither the Gospell hath not penetrated, and therefore that the prophecy of Christ, *That the Gospell should be preached through the world*, being fulfilled, there is no doubt by their owne account, but that Antichrist was long agoe come into the world. For as touching the Lands yet vndiscouered and vnknowne, which lye (as *Remond* dreameth) in palpable darknesse, without any light of truth: I say, if those Countries be yet vndiscouered, why doth he speake of their religion, which must needs be asmuch vndiscouered as themselues: if of discouered Countries, he is plainly confuted by that which hath bene related out of the *Indian* Histories, and might further be enlarged if neede were. Howsoeuer, let all this be taken onely in a probable discourse: for though the Gospell hath not yet shined in all Countries, yet Antichrist may be come for all that: seeing this is not set forth as a signe of Antichrists comming, but either of the destruction of *Ierusalem*, or of the second comming of Christ to iudgement.

Pet. Martyr oceanus. Decad. secund. lib. 6.

CHAP. 7.

Of the reuolt, or falling away, foretold by Saint Paul, 2. Thess. 2. how it is fulfilled in the Papacy.

1. THe reuolt or falling away mentioned by Saint *Paul*, 2. *Thess.* 2. 5. which should be in the world before the com-

comming of Christ, is not a reuolt from the Romane Empire, as some haue thought, albeit that bee also long agoe effected: nor yet a defection in maners, though that also be implyed in the former; nor by it can bee vnderstood Antichrist himselfe, though Saint *Augustine* and some other of the Fathers haue so called him. For how can a man bee said to bee an Apostacy in the abstract, except by it they vnderstand that he was to be the principall and prime Apostate of the world, and as it were the Apostacy it selfe, because hee was the cause thereof; which doubtlesse was the meaning of those Fathers. But by this Apostacy, reuolt, or falling away, the Apostle vnderstands a famous, and as it were, a vniuersall and generall defection from the Faith, and from true Religion, which should be in Antichrists time; and whereof hee should bee the head and Captaine: for so the word ἀποστασία, is properly and vsually taken both in holy Scripture and all holy writers, for a defection from God, and from the Faith, as the Iesuite *Suarez* confesseth. But to make the point cleare, Saint *Paul* in another place thus expounds himselfe, 1. *Tim.* 4. 1. *The Spirit speaketh plainely, that in the latter times some shall Apostate from the Faith*, meaning the same Apostacy (saith *Espensæus*) which is mentioned 2. *Thess.* 2. 3. And *Anselme* thus expounds the same words, *The Spirit of God doth manifestly in mee, and by me say, that in the last times, that is, during the reigne of Antichrist, or before, some shall depart from the Faith, by reason of which departure it is said,* 2. *Thess.* 2. *vnlesse there come a falling away first.* Now this is called the Apostacy, ἡ ἀποστασία, by a speciality or excellency of speech; because though there haue beene many defections from Christ caused by the persecutions of Heretikes or Tyrants, yet that which is to bee vnder Antichrist is by an *Antonomasie* of speech, called the Apostacy: because it is to bee farre greater and more generall then all the rest. Whence wee may pertinently by the way note fiue things. First, how idle and vaine a question it is which the Papists demand of vs vsually; *Where was your Church before Luther?* As if then it tooke the first beginning and

Suarez Lib. 5. cap. 10, 16.

Espens. in 1. Timet. 4. 1. Anselme. in 1. Tim. 4. 1.

roote in the world. For though it bee easie to proue, and hath beene often by the Champions of our Religion, that in all Ages, euen in the darkest times of Popery, there hath beene a continuall succession of witnesses to the truth which we professe: yet it is no maruaile that there was then no visible forme of a reformed Church, seeing this Apostacy did preuaile and ouer-flow the world for a long time: which is a sufficient answere to that vaine obiection. Secondly, I gather hence, that the Church of *Rome* doth erre grosly, in holding that the Church of *Rome* cannot erre, meaning the visible Church: for if there must be by their owne confession an vniuersall Apostacy vnder Antichrist, then the visible Romane Church must needs bee subiect vnto it, or else it is not vniuersall. But as touching the inuisible Church which is the Congregation of the Elect, knowne onely vnto God, neither can it wholly, nor any one member thereof bee seduced by Antichrist, as is apparent by our Sauiour Christs owne speech, *Mat.* 24. 24. which is also confirmed by S. *Augustine* in these words; *Nunquam à diabolo ecclesia seducetur prædestinata & electa ante mundi constitutionem*, that is, *The Church predestined and elected before the beginning of the world, shall neuer be seduced by the Deuill.* Thirdly, note that if this Apostacy bee of Antichrist, and those that belong to the body of Antichrist: then Antichrist cannot possibly bee a Iew by nation and profession, nor his chiefe adherents the Iewes receiue him for their *Messiah*. For they that neuer made profession of Christian Religion, cannot be said to Apostate from the Faith. Fourthly, note that seeing the mystery of Antichristianisme, which is this Apostacy heere spoken of, began to worke in the Apostles time; therefore it may well bee concluded, that all those opinions and traditions which are maintained in the Church of *Rome* to descend from antiquity, hauing no ground nor warrant in holy Scripture, are parcels, fragments, and symptomes of this Apostacy. Lastly, seeing the Antichristian Apostacy heere spoken of, was to continue a long time, and not to be for a few yeeres and daies onely, as those mysticall numbers, *time, times, and halfe*

Aug. de ciuit. dei. lib. 20. c. 8.

halfe a time, 1260. daies, and 42. moneths declare: then Antichrist cannot be one singular person, as the Papists dreame, but a succession of persons in one seate, as is by this Author vnanswerably proued.

2. But the Papists affirme, that the Protestants are guilty of this Apostacy, and not they, seeing it is manifest that they haue fallen away, *à Sede Romana* (they be *Bellarmines* words) *The Romane Sea*, and that it cannot be proued that they euer fell away from any Church. But I answere three things; First, that it is false that we are fallen away from the Romane Sea: we confesse that we are fallen off from that Sea, but not fallen away: for we hold still with it, what it holdeth with the truth, as the doctrine of the Trinity, the twelue Articles of the Apostles Creed, with the Baptisme of Christians, in the name of the Father, the Sonne, and the holy Ghost. Secondly, we distinguish betwixt Papacy, and Christianity in the Papacy, that is betwixt *Curiam & ecclesiam*, the Court of *Rome*, and the Church of *Rome*; or if you will betwixt *Fidem Romanam*, and *Fidem Christianam*, the Roman faith, and the Christian faith, which is hidden in the Romane as a little Gold in a masse of Tinne. Now I confesse that we are fallen away from the Papacy, that is, the Court and superstitious doctrines of that Church, but not from the Church, Christianity, and Faith thereof. Thirdly, I say that we are commanded by the holy Ghost to come out of *Babylon*, *Apoc.* 18.4. but *Rome* is *Babylon*, as both many of the Fathers acknowledge, and they themselues confesse: to depart then from *Rome* is not to depart from *Ierusalem* the Church of Christ, but from *Babylon*, which is the Synagogue and kingdome of Antichrist. May a man for the safety of his body flye out of an house infected with the plague, and may not wee for the safety of our soules flye out of the Church of *Rome* infested with most pestilent errors? We were indeed once ioyned in fellowship with this Church, vntill God enlightning our eyes by his holy Spirit, we perceiued in what danger wee stood, and therefore finding that it was departed from the Gospell of Christ, and had framed to it selfe a new Faith and Religion

Religion out of its owne braine, and in stead of Christ had entertained Antichrist, we durst not be so senseless and peruerse, as to pull the eyes out of our heads, and still embrace that Religion, which wee were assured would bring vs to damnation. And what if out forefathers were drowned in that superstition, and liued and dyed in the same, should wee follow their examples? And not rather with leauing them to the mercy of God, who might take pitty vpon their ignorance, say with the Prophet *Ieremy*, Chap 16. 19. *Surely our Fathers haue inherited lies and vanity wherein there is no profit*, which is a prophecy of the Gentiles conuerted to the faith of Christ, both from heathenish Idolatry at the first, and from Antichristian superstition at the last. So that though wee are departed from communion with the Church of *Rome*, yet we can in no reason be called Apostates from the faith, seeing we retaine the ancient Religion taught by Christ and his Apostles, and professed in the primitiue and purer times of the Church, and reuealed in the Scriptures of the Old and New Testament. But if wee turne our eyes vpon them, we may easily perceiue where this Apostacy resteth; for they are they that are apparently reuolted from the faith: I say, from the Faith. First, of Christ, and his Apostles. Secondly, of their owne Church as it was in ancient time. And thirdly, into those errors which are called by the Apostle, Doctrines of deuils, and are set downe as markes of this Apostacy.

3. That they are reuolted from the faith of Christ and his Apostles, the manifold hereticall doctrines taught and maintained in their Church doe clearely euince; for as it was of old time said of *Rome*, that it was *Orbis in vrbe*, a confluence of all Nations; so may it be truely said of the Romish Religion, that it is a confluence and sinke of all heresies, which to bee so will appeare, if wee take a view of the whole body of their Religion compared with the heresies of former Ages, and that in order of time, as they sprung vp in the Church. To begin therefore, Saint *Augustine* fixeth vpon the *Capernaits* as the first Heretikes in the Church, which heresie though

Aug. in Psal. 54.

though it was vnfruitfull in that time, yet hath beene receiued in the Papacy by their opinion of the carnall eating of the body of Christ in the Sacrament, which at this day they so violently defend; for though the error of the *Capernaites* was more grosse in the circumstance of eating, yet it was all one in substance with that which the Papists hold. From *Simon* the Magician, whom *Irenæus* calleth *The Father of all Heretikes*, they haue sucked that pestilent infection of setting spirituall things to sale for money, which is so ordinary a practise in the Church of *Rome*, that their owne writers cry shame vpon it with open mouth; and whereas it is a question whether *Peter* were euer at *Rome* or no, it is out of doubt that *Simon* was there, as is in that elegant Epigramme: *Irenæus lib. 3. in præfat.*

An Petrus Romæ fuerit, sub Iudice lis est:
Simonem Romæ nemo fuisse negat.

From him also and his followers they haue taken their exorcismes, as may seeme by the resemblance which is betwixt the one and the other. The *Sicconians*, *Sethians*, *Archontiques*, *Basilidians*, *Valentinians*, and almost all other Heretikes had their traditions which they opposed as oft as they were pressed with holy Scripture, as if the Scripture were not perfect, and that Christ taught many things in particular to be conuayed from hand to hand, which were not written. And is not this the very practise of the Papists in their disputations, and their constant *tenet*, that the Scripture is not sufficient without traditions; and that the word of God is of two kindes, one written, another vnwritten? Nay, so impudent are they in this blasphemy, that *Turrian* a Iesuite writing against *Sadeel*, is not afraid to say, that if Christ had left in his Church the Scripture onely for the totall rule of faith, it had no better then a Delphian sword to be ruled by. The *Gnosticks* had their Images of Christ as they said, which they vsed to worship: and doe not the Papists the same? Their extreame Vnction they haue borrowed of the *Valentinians*

nians and *Heracleonites*, who vſed it, as both *Irenæus* and *Epiphanius* teſtifie: and alſo Exorciſmes and Charmes, with ſtrange and vnknowne words, now alſo frequently practiſed in the Church of *Rome*. *Marcion* whom *Polycarpus* called the eldeſt ſonne of the deuill, affirmed, that Chriſt had onely a phantaſticall and imaginary body: and doe not the Papiſts ſay the ſame, when they teach and beleeue that Chriſts body is really and ſubſtantially contained vnder the forme of bread in the Euchariſt, without either quantity or quality of a true body, that is, without its true dimenſions and properties? He alſo magnified for merit, ſingle life before marriage, as alſo did the *Eucratites* of old and new, the Papiſts in our time. He enioyned the Saturday faſt, permitted women to baptize, contrary to the practiſe of the ancient Church: all which things notwithſtanding, are receiued, practiſed, and maintained in the Church of *Rome*. From whence come the ſet Faſts in the Papacy, but from the grand heretike *Montanus*, who was the firſt that preſcribed lawes for faſting, as *Apollonius* in *Euſebius* witneſſeth? The *Elceſeans* worſhipped certaine women, and kept the duſt of their feet, and their ſpittle, as matters of reuerence. And doe not the Papiſts the like in their adoration of women, and many ridiculous relikes, as the foreskin of Chriſt, the breath of *Ioſeph*, the breeches of S. *Francis*, and haires of Saint *Peters* beard, with a thouſand ſuch like traſh? The *Nouatians* gloried in their owne merits, and called themſelues *Catharists*, that is pure perſons: the which pride is imitated by the Papiſts, when they vaunt of their ability to fulfill the Law of God, and of ſuch perfection of works as can merit heauen. The *Manichees* haue contributed much to the building of this myſtery of iniquity. As firſt, their opinion of two beginnings, to which well accordeth the dreame of *Auguſtinus Steuchus*, to wit, that the Emperiall heauen was coeternall with God: and if coeternall with God, what other thing but another God? Secondly, their practiſe of miniſtring the Sacrament vnder one kinde, to wit, the bread, as witneſſeth Pope *Gelaſius*. Thirdly, their prohibiting marriage

Irenæus lib. 1. cap. 24.
Idem lib. 1 cap. 18.
Epiphan. hæreſ. 36.
Irenæus. lib. 3. cap 3.
Idem. lib. 1. cap. 36.
Euſeb. hiſt. lib. 5. cap. 18.
Epiphan. hær. 53.
Aug. Steuchus. in cymopœia.

riage to their elect, that is, to their Priests, and tolerating it in their Lay Auditors. Fourthly, their abstinence from flesh on their fasting daies, not forbearing in the meane while to glut themselues with all manner of delicate fish and iunkets. Fiftly, their inhibiting their elect from eating flesh at any time, which was in like manner enioyned by Pope *Gregory* to all Monkes, but it is in practise onely amongst the Charterhouse Monkes at this day. Sixtly, their swearing by the creatures, as S. *Augustine* obiecteth to *Faustus* the *Manichee*, for these sweare by the Saints and their relikes. Lastly, the principall reason why the *Manichees* constitute two beginnings, one the Author of good, and the other of euill, was for feare least they should make God the Creator of euill. But the Papists in this exceed the *Manichees*, for they feare not to teach, that the rebellion of the flesh against the spirit, had bene in man by the condition of his nature, if he had neuer fallen: which opinion, directly maketh God the Creator and Author of euill. Againe, their vow of celebacy and voluntary pouerty, was deriued from the Heretikes called Apostolikes, who receiued none into their society that was euer married or possessed any goods in propriety. From the *Messalians* they haue borrowed the idle life of their Monks, pretending that they ought to giue themselues wholly to prayer, and to abstaine from all labour, as an impediment thereunto. Thus did those Heretikes, as S. *Augustine* declareth, and the same is the religion of the Popish Monkes. The same Heretikes taught, that Baptisme was effectuall onely to wash away sinnes going before, comparing it to a razor that shaueth away the haire that is growne out, but not that which is within the skinne: which very opinion is taken vp by the Papists, and therefore for such as sinne after baptisme, they haue ordained the Sacrament of Pennance for the obtaining of remission. From whence commeth that strict silence of certaine Monkes, especially the Chartrians, who being saluted or spoken vnto, may not answere a word by the rules of their order, but from the *Pattalorinchites* ? who as S. *Augustine* witnesseth, in such sort professed and obser-

Dist.2 C. Relatum est. C. comperimus.

De consecrat dist.5. C. carnem.

Aug. contra Faust. Manich. lib.19. c.22.

Bell. de grat. Adam. lib.7.

Aug. de hæres. cap.40.

Idem ibid. cap. 57.

Ibid. cap. 63.

ued ſilence, that alwaies in company they ſtopped their mouthes and noſthrils with their fingers, for feare leaſt any voyce ſhould ſteale out of them: a ſuperſtition agreeing better with the ſchoole of *Pythagoras*, then with the doctrine of Chriſt and his Apoſtles, & which changeth men into brute beaſts, from whom we are diſtinguiſhed by two excellent differences, *ratione, et oratione*, reaſon, and ſpeech. *Ibid. cap. 68.* S. *Auguſtine* reciteth amongſt the number of Heretikes, certaine people that in a kind of ſuperſtition, went barefoote, the which is imitated by the Capuchins and other Friars, as if any worſhip of God conſiſted in couering or baring the feete. The ſame Father in his 48. Epiſtle to *Vincentius*, mocketh at the *Donatiſts*, for gathering out of that text of the *Canticles*, *Chap.* 1.7. *Tell me where thou feedeſt at noone*: that the true Church remained onely in *Affrica*, ſo tying it to one place: and do not the Papiſts in like manner, tye the Catholike Church, whoſe bounds ſtretcheth to all places and times, to *Rome*? Calling it *Romiſh* Catholike: which is aſmuch to ſay, as particular vniuerſall. The *Pelagians*, whoſe hereſie was the very bane of Chriſtianity, and the canker of our Redemption, are reuiued in the Papacy, and that in ſuch ſort, that a man may ſee them as it were liuing in their perſons, and their hereſies in their doctrines. For they taught, firſt, that *Adam* had dyed by the condition of his nature, though he had not ſinned: which very opinion *Aug. de hæreſ. cap. 88.* is auouched by *Auguſtinus Steuchus* writing vpon *Geneſis*, without any diſapprobation, or condemnation of the Church of *Rome*: for he ſaith, that infants dye though they be without ſinne. Secondly, they taught, that infants are borne without originall ſinne, and in the ſame eſtate wherein *Adam* ſtood before his fall, and that ſinne is not borne with a man by nature, but receiued into man by will, &c: as S. *Aug. de pecca. to originis cont Pelag. et Celeſt lib. 2. c. 1, 6, 13* *Auguſtine* at large declareth in his bookes written of that ſubiect. And doth not *Pighius* maintaine the ſame opinions in his bookes of controuerſies dedicated to Pope *Paul* the third, where he alſo directly confuteth S. *Auguſtine*? his *Pighius cont. 1. de peccat. orig.* Pelagianiſme in this point will be euident to him that will take

take the paines to read his owne booke: neither was this doctrine of his condemned, but rather approued by the Councill of *Trent*, as both their deepe silence of it, and also their owne purging Indexes set forth by the authority of the said Councill, do beare sufficient witnesse: for thereby they were authorized to raze out of their owne Writers, all such sentences as seeme to oppugne this hereticall Doctrine. As for example: these out of *Ferus* writings vpon *Mat.* 12.33. *Christ heere pronounceth plainly, that wee are all by nature euill Trees.* And vpon *Iohn* 1.12. *By this speech, Christ condemneth our old nativity, and consequently all the powers of Nature that are transfused into vs by naturall generation.* And also those words which he addeth touching spirituall regeneration; to wit, that it *proceedeth neyther from the holinesse, nor from humane reason, nor from the wisedome of the flesh, but solely from the will, purpose, and election of God*, with infinite other sentences of like nature both in him, and other Authors. Besides that, they teach, that the Virgin *Mary* was conceiued without originall sinne, who notwithstanding cannot be denied, but that she was the daughter of *Adam*. Thirdly, they hold, that Concupiscence, especially that which remayneth after Baptisme, is no sinne: which same opinion is maintained by the Councill of Trent. Fourthly, from these same Heretikes: they haue deriued their doctrine of Free-will, to wit, that a man hath power in himselfe, to desire and effect his owne conuersion, onely by an externall coadiution of Grace, which he may admit or resist at his pleasure. Thus the Pelagians, and thus the Papists, as is to bee seene in their writings. Lastly, the same doctrines which were taught by the Pelagians, touching the merite of Workes, Iustification, and Predestination, are retained to the full in the Church of Rome at this day.

Indices Expurg Hispan. f. 124. & 126.

Aug. cont. Iulian.

Concil. Trident Sess. 5.

Aug. epist. 89. & lib. de gra.

The Eutychians hold, that the humanity of Christ was in euery place: and is not this the opinion of the Church of Rome, when they affirme, that Christs body may be locally in two places at one instant, to wit, in heauen and in earth? for if it can be in two places at once, by the same reason, it

Aug. de hæres. cap. 39.

Epip. hæres. 79 Osorius concio in festo assumpt beatæ Mariæ.

Clarus Bonarsciius alias Carol. Scriban. Iesuita.

may be in infinite places. The Heretikes called *Angelici*, adored the Angels; so also by their example doe the Papists. The *Collyridians* whose heresie is described and confuted by *Epiphanius*, laide the foundation of that Idolatrie which is committed in Popery towards the blessed Virgin, which is so grosse, that they make no difficulty to equall her with God, and her milke with Christs blood: They shame not to say, that shee is as good a Mother, as God is a Father; and that she and her Sonne redeemed the world with one heart, as *Adam* and *Eue* lost it with one Apple. And as the *Collyridians* offered Cakes vnto her, so they offer Prayers, Incense, Wax candles, with many other gifts. Lastly, the *Gnosimaches*, certaine Heretikes of whom *Damascene* maketh mention, condemned all manner of studie and learning in Christians, and gaue the same rule to a certaine order of Friars in Popery called *Ignorantes*, whose profession is ignorance, as also to that doctrine of the Church of Rome, that ignorance is the Mother of Deuotion, and that to know least, is best of all.

Bel. de notis Eccles. cap. 9.

4 Thus wee see, that Popery is no better then a hotch-potch of Heresies, and therefore in that regard of their falling from the pure doctrine of Christ and his Apostles into these foule Heresies which ouerth ow the Faith, they are guilty of this Apostacy spoken of by S. *Paul*. I confesse, they charge vs, and our Religion, with many of the same Heresies; but how maliciously and falsly, we may easily iudge by these few examples. *Bellarmine* and *Saunders*, with others affirme, that we hold the wicked Heresie of *Simon Magus*, who said, That a man was saued by grace, and not by iust workes: but the same *Bellarmine* giueth himselfe the Lye in the same place: for he saith, that the *Simonians* referred not saluation to the grace of the true God, apprehended by faith in Christ as we doe, but to the grace of the Magitian *Simon*, who vaunted himselfe for God: answerable to that of *Irenæus*, that by their opinion men were saued by the grace of *Simon*, and not by iust workes. And yet the Iesuite *Feuardentius* writing vpon that passage of *Irenæus*, is not ashamed

Irenæus lib. 1. cap. 20.

(so

(so seared is their conscience) to enroll vs vnder this Heresy, as if the grace of God, were the grace of *Simon Magus*, and there were no difference betwixt the Sonne of God the Redeemer of the world, and a notorious Sorcerer and Impostor. But heereby they shew, how hatefull and odious the Doctrine of the free grace of Christ, is to these sworne seruants of Antichrist. Againe, how impudently doe they fasten vpon vs the blasphemy of *Marcion* and *Florinus*, to wit, that with them we should make God the Authour of sinne? But our Doctrine sheweth, how much we detest this horrible blasphemy: for though with the holy Scripture, and ancient Doctors of the Church, wee acknowledge that God ordereth and disposeth to his owne glory the sinnes of men; yet farre be it from vs, as it is, to accuse him for the Author of sinne, either directly, or by any true consequence. For sinne is to be considered two wayes; either absolutely in it selfe, or in relation to some other thing: Now we expresselv teach, that sinne absolutely commeth from the efficient cause, which is man the true author of sinne; but relatiuely, it is not simply directed by it efficient cause, but by the prouidence of God, which wisely ordereth both euill and good to his owne ends: which is the expresse opinion of S. *Augustine*, who saith; *There are some things which God both maketh and ordereth, and others which he ordereth onely; hee maketh the iust and ordereth them too; but sinners as they are sinners, he maketh not, but onely ordereth.* Thus *Augustine* with vs, and with him and vs conspire all the Fathers, and most of their owne Doctors, as is plentifully proued by our writers. Againe, they accuse vs of *Nouatianisme*, and why? Because we denie Penance to be a Sacrament: not considering, that there is great difference betwixt this and the opinion of the *Nouatians*, which denied remission of sinnes to those that sinned after Baptisme, though they repented neuer so much. Againe, they linke vs with the *Manichees* for denying Free-will; and yet who knoweth not, that the *Manichees* denyed it to our nature, when it was first created and pure, and wee onely to nature corrupted: they tooke away all libertie of

doing

Bellar. de not. Eccles. cap. 9.

Aug. de gen. ad lit. imperfect. cap. 5.

Vid. Morton in Apol. Cathol. lib. 1. cap. 25.

Bellar. Ibid.

doing any manner of good whatsoeuer, and we onely in doing spirituall good. Further, they lay also *Donatisme* to our charge, as if we held with them, that the Church onely consisted of iust men: whereas we plainly teach, that though to the inuisible Church belong onely the elect, yet in the visible (of which *Donatus* meaneth) good and bad are mingled together, as Chaffe and Wheat in the Barne floore: and so there is as much difference betwixt their opinion and ours, as betwixt visible and inuisible. To omit all the rest of their imputations of Heresie vnto vs, by these few examples we may iudge, how in hatred to our Religion, they make no conscience to slander it and vs, though neuer so palpably falsly, according to the old Prouerbiall precept, *Calumniare audacter, aliquid adhærebit.*

5. Secondly, as the Church of Rome is thus reuolted from Christ, so is it from it selfe; that is, new Rome vnder Antichrist, from ancient Rome vnder the first Byshops; and the Church that now is, from the Church that then was, and from the faith that was then professed: so that there is no more likenesse betwixt them, then is betwixt light & darkenesse. Let vs take a little view of this change: and first, consider but that excellent Epistle written by S. *Paul* to the *Romanes*, wherein is comprized the whole faith of the ancient Church of Rome. Where is there any the least mention either of the Popes primacy, or of Indulgences, or of the inuocation of Saints, or adoration of Images, or vertue of Reliques, or Monkish sanctity, or Purgatory, or Transubstantiation, or the sacrifice of the Masse, or Auricular confession, with other such like Doctrines, wherein the pyth and substance of their Religion consisteth? Is it likely, that if these were Doctrines receiued into that Church, the Apostle writing vnto it, would not haue so much as spoken one word of them? Nay, doe they not directly crosse and contradict the Apostle by many of their Tenets? as by their doctrine of Iustification, by inherent iustice contrary to Rom. 1.17. and 4.6. and inuocation of Saints, contrary to Rom. 10.13. and satisfactions and merits of condignity, contrary

to

to Rom. 8. 18? Insomuch, that the Rhemists are constrained to admonish their Reader, that *if any thing in Pauls Epistles seeme to sound contrary to the faith of the Catholike* (that is, in their presumption, the Romane) *Church, hee ought to perswade himselfe, that he swarueth from the true sence of the place.* As if the Apostle should speake one thing, & mean another; or auouch one thing in word, and condemne the same in sence: an imputation which none but blasphemy could lay vpon him. So that whether we respect the Apostles omission of their superstitions, or their contradicting of his Doctrines, it cannot bee denied, but that the face and substance of their Religion is changed from that it was at that time. Secondly, if we compare the Doctrine of the auncient Byshops of Rome, with the decisions of the moderne Popes, and of the Councill of Trent, this will appeare more-cleare. For example: *Eleutherius* Bishop of Rome, being consulted by *Lucius* the King of Britaine newly conuerted, by what rules or lawes hee should gouerne the Church, answered; That he had in his Kingdome both the Testaments (*vtramq; paginam*) and that he ought by his Councell to take his direction from them, for he was Gods Vicar in his Kingdome. But the Pope now stiling himselfe Christs onely Vicar on earth, denieth that any such power appertaineth to secular Kings, to dispose of any matters of the Church, and calleth them intruders that take any such power vpon them. It is a Decree of *Anacletus*, and after him of *Calixtus*, *That the consecration being finished, all ought to participate of the Sacrament, vnlesse they will be excluded from the Church assemblies.* But the Romane Church that now is, hath decreed it lawfull for the Priests to communicate alone, the people standing by, and looking on; as if that which is done by the Priest, were sufficient for them.

Eleuther. epist. ad Lucium Reg. Britan.

Dist. 96. si imperato. Dist. 1. Episcop. & 2 peracta. Concil. Tridene sess. 6. can. 8.

Iulius the Bishop of Rome, disallowed the dipping of the bread into the wine, as contrary to the Gospell, where the bread and wine are distinguished and set apart from each other in expresse words: but the moderne Church of Rome alloweth the Priest to dippe the third part of the Host

De consecrat. dist. 2. ñ comme.

Breuiar. in Canon. miſſæ. Gelaſ. cont. Eutich. & Neſtor

in the cup, and prayeth, that this mixture may be auayleable to ſaluation. It was the opinion of *Gelaſius* a Byſhoppe of Rome, that an image and ſimilitude of the body and blood of Chriſt is celebrated in the Sacrament, and that the ſubſtance and nature of Bread and wine doth not ceaſe; at which ſentence, Cardinall *Contarenus* was aſtoniſhed in the conference at *Ratisbone*, as witneſſeth *Chemnitius*: but now, the Pope counteth this an Hereſie, and them Heretikes that hold the ſubſtance of the Bread and Wine to remaine after conſecration, and not to be changed into the very body and blood of Chriſt. *Pelagius* the firſt, ordained a married man Biſhop in *Syracuſa*, with this caution onely, that hee ſhould not transferre the goods of the Church to his wife and children: but now the Church of Rome cannot in any caſe endure married Byſhops, not leaſt the goodes of the Church ſhould be embezeled, (for this is an ordinary practiſe with the Popes themſelues, to proſtitute the Church goodes to their Baſtards, Nephewes and Kindred;) but for the impuritie and pollution of marriage eſtate, which (they ſay) cannot agree with the holineſſe of the ſacerdotall order. *Gelaſius* againe forbad the ſuperſtition of receiuing one part of the Sacrament without the other, ſaying; That eyther the whole muſt be receyued of all, or not receyued at all: and that a diuiſion of one and the ſame myſtery could not bee made without great ſacrileage; but the Church of Rome now is ſo farre from condemning ſuch diuiſion as ſacrileage, that they pretend many cauſes and reaſons why it ought to be ſo; and pronounceth *Anathema* to all that condemne the Church of erring heerein. *Leo* the firſt ſpeaking of Martyrs, ſaith; That they receyued, & not gaue crownes: and that from their conſtancie aroſe examples of Patience, and not guifts of Iuſtice, and that their deaths were peculiar to themſelues, not ſatisfactorie for others; ſeeing amongſt all the ſonnes of men, onely our Lord Ieſus Chriſt was, in whom all are crucified, all dead, all buried, and all riſen againe. But the moderne Church of Rome, cleane contrarie auouch the ſuper-abounding paſſions and ſatisfactions of the Saints,

Chem. Exam. Concil. Trident. de tranſubſt.

D. q. 28. de Syracuſ.

Bel. de Clericis, lib. 2. cap. 19.

De conſecr. diſt. 2. comperimus.

Concil. Trident Seſſ. 5. Can. 2.

Leo, Epiſt 81.

Bel. de Indulg. lib. 1. cap. 2.

Saints, to supply the necessity and want of others, and to merit for them the relaxation and remission of their debt. The same *Leo* professed his obedience to the Emperours Edicts, and the like did *Agatho* after him, to *Constantine*. But now the Pope challengeth obedience from the Emperour, calleth him his *Man*, and exacteth of him an Oath of fidelitie. In briefe, *Gregory* the Great denied all merit of workes, saying, That our iustice if i were districtly iudged, would be conuinced as vniust. Againe he said, That the holie Communion, was called *Missa*, a Masse, because they that did communicate were by the Deacon sent out of doores; and that except this were performed, the Masse was not rightly celebrated. And lastly, he affirmed him to be the fore-runner of Antichrist, that styled himselfe vniuersall Byshop. All which things are directly contradicted by the Pope, and the Church of Rome: for they ascribe vnto their owne workes and iustice a merit of condignity, and a perfection proportionable to the Law: they celebrate the Eucharist by the Priest alone, and yet dismisse not the people: and lastly, the Pope styleth himselfe Vniuersall Bishop, and saith; That it is of the necessity of saluation for euerie soule to bee subiect vnto him. All which great change considered, who can but confesse, that the moderne Romane Church, is not the same with that which was of old, but is reuolted from it; and that if those ancient Pastors of that Church were the true Bishops and seruants of Christ, then must they that haue thus departed from their faith and holinesse, needes be the true Antichrist *in solide*, that is, contrary to Christ and his truth?

Leo, Epist. 16. Constantinop. syn. 6. act 4. in Epist. Agathor.

Greg. Mag. moral, lib. 9. cap. 1 & 14.

Idem, Epist. lib. 6. Epist. 30. & lib. 4 Epist. 32, 36, 38.

Conc. Trident. sess. 6. cap. 16.

Rhemens. in 2. Tim. 4. 8.

Extrac de maior & obed. C. nam Sanctã.

6. Thirdly, that we may more fully vnderstand that this Apostacie whereof we accuse the Papacie, is a iust imputation; we must consider how those Doctrines which are set downe in holy Scripture as expresse markes thereof, do properly and fitly agree vnto the Church of Rome. For albeit this Antichristian reuolt doth in generall spread it selfe ouer the whole body of Christian Religion, yet the Spirit of God hath marked out certaine particular Doctrines, which are most notorious in that mysterie of iniquity, and whereby we

may iudge of the rest. These Doctrines are in number three; two whereof are expressed by Saint *Paul*, 1 Tim. 4. 1. 2. 3. to wit, the prohibition of marriage, and the abstayning from certaine meates, which he calleth Doctrines of deuils: And the third is mentioned by S. *Iohn*, 1 Iohn 4. 3. the denying of Iesus Christ to be come in the flesh: all which, if they bee found in the Church of Rome, it cannot be denyed, but that they are guilty of this Apostacy.

7. Touching the first, to wit, the prohibition of marriage, where can we finde this marke more apparent then in the Church of Rome, wherein by expresse Lawes & decrees it is prohibited and forbidden? For as *Theodoret* well obserueth, *The Apostle blames not single life or continency, but condemneth them that by publike Law constrain men to follow this course of life.* And where is this decree but in the Papacie? as the Law of Pope *Calixtus* inserted into the Decretalles doth euidently declare. So that they are not content with *Montanus*, to condemne second marriages, but they also barre their Clergy by a constrained Vow, from the first also. Which Decree of theirs, is both contrary to the Scripture, and to the continued practice of the Church, till Antichrist began to reigne therein. For the Scripture commendeth marriage as Gods ordinance, and as an holy and vndefiled estate, and permitteth it equall to all men, so that they marry in the Lord. And for examples, were *Abraham*, who is called the friend of God, and father of the faithfull: *Moses* then whom no man was more faithfull in Gods house, *Esay* the miracle of Prophets, *Ezekiell*, the High-Priest a type of Christ, *Zachary* and *Elizabeth*, iust persons before God, *Peter*, *Paul*, *Phillip*, with thousands more of godly Bishops and Priests, that suffered martyrdome for Christ, were they, I say, lesse holy, because they were married, or more vnfit for sacred Functions? This is to condemne the generation of the iust, and to giue the flat lye vnto the holie Ghost: a fit practice for Antichrist and his seruants, who call it a sacriledge, an impuritie, and an abominable act, and incompatible with holy orders. But how contrarie doe they speake

Theodor. in 1. Tim. 4.

Dist. 26. cap. presbyteris.

Bellar. de Cler. lib. 1. cap. 9. Decret. Greg. de Cleric. conuig cap. quod ad te. Campian rat. 4

speake and decree to the ancient Church? The great Councill of *Nice* consented with *Paphnutius*, that the familiaritie betwixt a Priest and his owne wife was chastity, as *Socrates* reporteth: and the Councill of *Gangrene* strooke him with *Anathema* that held that a married Priest ought not to offer. S. *Chrysostome* thought marriage so honourable an estate, that a man with it might ascend to the sacred Episcopall Chaire. And *Ignatius* before all these affirmeth, That if any men call the lawfull society of man and wife, corruption and pollution, he hath the Apostate *Dracon* for his companion. But that which me thinkes is most strange of all is this, that the Councill of Trent speaking of the Masse, saith; That it is so pure a sacrifice, that no vnworthinesse nor wickednesse of the offerers can defile it; and therefore, let a Priest bee neuer so wicked a Fornicator, an incestuous person, a Sodomite, a periured wretch, yet none of these foule crimes doe make him vnfit to serue at the Altar, or any wayes impaire the vertue of the Sacrifice: onely marriage ordained of God makes them vnfit, and the seruice vnprofitable: and so sacerdotall purity shall not be polluted by the workes of the deuill, but shall be by the ordinance of God. Can any spirit but Antichrists breath out this impiety? *Peccata interdixit Deus, non matrimonia* (saith *Saluianus:*) that is, God hath forbidden sinnes, not marriages: but these men allow that which God forbids, *sinnes*; and forbid that which God alloweth, *marriage*. I know their scape-hole here is, that they do not condemne marriage simply as euill, which *Tatian*, *Marcion*, and *Manichee* did; and which is it that the Apostle speaketh against, but onely respectiuely vnto holy Orders. To which I answer fiue things: First, that it is impiety to forbid marriage in any sort whatsoeuer, whether absolutely, or in some respect; seeing that it dependeth not vpon any ordinance of man, but is the gift and vocation of God. Secondly, that S. *Paul* speaketh generally against those that prohibit marriage without any such distinction: and therefore to restraine his speech, is to wrest the Scripture, and to limit the sence thereof to our owne vnderstanding; which is an intollerable

Socrat. histor. lib. 2. cap. 8. Concil. Gangrens. can. 4. Chrysost. in 1 Cor. hom. 2.

Ignat. epist. ad Philadelph.

iniury to the Spirit of God himſelfe, eſpecially there being no other place of Scripture, whereby that diſtinction may be iuſtified. Thirdly, that their diſtinction being admitted, yet they are not thereby cleared from this imputation: for with thoſe fore-named Heretikes, they abſolutely condemne marriage as an impure and vncleane thing. *Bellarmine* deliuereth this Doctrine in direct words, when he ſayth, That in the coniugall act there is mixed a certaine impurity and pollution, yea in the very Saints themſelues: and therefore Pope *Siricius*, and after him Pope *Innocent*, to prooue the vnlawfulneſſe of Prieſts marriages alledge theſe texts of Scripture. *Titus* 1.15. *To them that are defiled and vnbelecuing, nothing is pure, but euen their minde and conſcience is defiled*. And againe, that *they that are in the fleſh cannot pleaſe God*, Rom. 8.8. So that though they prohibit marriage onely to ſome ſort of people, to wit, the Clergy; yet their reaſon why they do ſo, is, becauſe it is in it ſelfe an vncleane acte. Fourthly, the *Manichees* did not condemne marriage in all, but onely in thoſe whom they called their elect; as the Papiſts alſo do onely to their Prieſts. Laſtly, the horrible fruites not onely of Adulteries and Fornications, but alſo of Sodomiticall abominations and murthers that haue ſprung from this roote of Celebacy (which he that deſireth to take notice of, may reade elſewhere at large diſcouered) doe manifeſtly euince, that it is indeede a Doctrine of diuels, as S. *Paul* calleth it, and an euident marke of the Apoſtacie of the Church of Rome from the truth.

Bellar. de Clericis, lib. 1. c. 29

Diſt. 82. cap. propoſuiſti.

8 The ſecond marke of this Apoſtacie, is, the prohibition of meates, which God hath created to be receyued with Thankeſgiuing: which marke is moſt expreſſe and notorious in the Church of Rome. For it hath forbidden by Law, that which God by Law ordained; to wit, the free vſe of the creatures, reſtraining it by certaine times and differences at their pleaſure, and forbidding ſome at all times, and all at ſome times, to abſtaine from ſome kinde of meates. Their ſhift to auoid this marke, is; That they do not command abſtinence from meats as if they were vncleane of their owne nature,

nature, which was the opinion of the *Marcionites*, *Encratites*, and *Manichees*, but onely in respect of religion and deuotion, which by such abstinence is much furthered and encreased. To which I answer, that though they neuer so much abhorre the Heresie of these forenamed Heretikes; yet they fall into that of *Montanus* and *Eustathius*, who held the same opinion of Fasting, that themselues now do; and were therefore condemned by the whole Church, as *Eusebius* witnesseth. For Popish Fastes are prescribed by publike authoritie and law, and so they are no more arbitrarie, but necessarie. And *Montanus* Fasts are of the same nature, for he was the first that prescribed lawes of Fasting, for which he was condemned of the ancient Church, as witnesse both *Eusebius*, *Socrates*, S. *Augustine*, *Theodoret*, with diuers others. *Socrates* his words are these, after he had largely discoursed of the varieties of the Lent fast in seuerall Churches, hee thus concludes: *It is manifest that the Apostles permitted free liberty of Fasting to euery mans minde and choice, that euerie man might do that which is good, without impulsion by feare or necessity.* But S. *Augustine* is more plaine, when he saith, *That he found in Scripture that we ought to Fast, but that it was defined by no precept of the Lord or his Apostles, what dayes wee ought, and what we ought not to Fast.* Secondly, the Papistes auow, that meats of themselues are not vncleane: the same did the *Montanists*, as may appeare out of *Tertullian Montanizing* in his booke of Fasting. Thirdly, the Church of Rome doth not absolutely prohibit any meate, but onely suspendeth the vse of some for a time. So likewise saith *Tertullian* in the name of all the *Montanists*: *Wee abstaine from meats, we do not reiect them, but differ them.* Fourthly, the Church of Rome prescribes fasting, and the choice of meats, as a seruice of God, and a part of his worship. So also saide *Montanus*: *Our Fastings are seruices of God, and ought to bee performed to God alone.* Lastly, the Papists teach, that by their Fastings *they appease God, satisfie for their sinnes, obtaine releese in distresses, and merit heauen.* And doth not *Montanus* his paraclete say the same? when he affirmeth, *That Fasting can*

Euſ. hiſt. lib. 5. cap. 16.

Idem, lib. 5. cap. 15.

Socrat. hiſt. lib. 6. cap. 21.

Aug. epiſt. 86. & cont Fauſtum.
Theodor. hiſt. ſanct. patrum cap. 3.

Tertul. de ieiunio.
Coſter Enchir. cap. 16.
Tertul. de ieiunio, cap. 15.
Bellar. de bon. oper. in part. lib. 2. cap. 8.

can do much with God, and that God is satisfied by it, and originall sinne abolished, and our saluation re-kindled, which is extinguished by fulnesse, yea, that the prerogatiue of it is so great, that it maketh God cohabite with man, as like with like. By all which, it is easie to conclude, that the Romish Fasts are deriued from *Montanus*, and that he layed the foundation, and these haue reared vp the building of that superstition. And therefore seeing the ancient Church condemned the error of *Montanus* in this point, and the *Montanists* defended it by the same argument which the Papists now do; their opinion and practice being all one in effect, I see not how they can cleere themselues from the same censure and guilt. Nay, I peremptorily affirme, that they farre exceed the *Montanistes* in this superstition, and that in two respects. First, because *Montanus* though he prescribed lawes of Fasting, yet the penalty of them was onely this; that they accounted the violaters of those lawes not Heretikes and Apostates from the Faith, but onely lesse holy, and *Psychici*, that is, carnal men: whereas amongst the Papists, he is esteemed vncleane and an Heretike, and worse then any Iew, that eateth flesh on a Fasting day; wherein, they shake hands with *Manichees*. Secondly, the *Montanists* vndertooke this exercise of Fasting, *edomandi corporis causa, for the taming of fleshly lustes*, as S. *Augustine* confesseth; and therefore they abstained not onely from flesh, but from Wine, Fruites, many kindes of Fish, and all delightfull meates, that might any way pamper or please the body: but the Popish Fasts permit all delicate viands and iunkets, that either Sea or Land can affoord, flesh onely excepted, as infected with an vncleane spirit. They glut themselues with the most exquisite and rich Wines, with the most rare and delicate Fishes of all sorts, with sawces of rarest Cookery, with Fruites, Spices, Preserues, Confections, and Broaths, as excellent as the Art of the Apothecary, or of the Kitchin, can affoord. So that one did not without cause merrily say, That he had rather be a guest at their fasts, then at the most plentifull feasts of other men. And thus (forsooth) they seeke to tame their flesh by their Fasting, and

Aug. con. Faust Manich. lib. 30. cap. 5.

and to quench the lusts thereof by such prouocations as Nature cannot affoord better and stronger: insomuch, that *Plutarch* calleth Gluttons by the name of Fish-eaters. And thus is *Montanus* left behinde the Papists, as a Nouice in comparison of themselues, who in this last point rather resemble the damned *Manichees* then the *Montanists*, as we may read at large in S. *Augustine*, in his booke concerning the manners of those Heretikes. And so I leaue the Church of Rome branded also with this second marke of the Apostacy.

Plutarch Sympos. lib. 4. q. 4.

Aug. de morib. Manich. lib. 2. cap. 13.

9. The third marke of this reuolt is out of S. *Iohns* Epistle, chap. 4. 3. and that is, to deny Iesus Christ to bee come in the flesh; which though it hath bene literally verified in diuers Popes that were ranke Atheists, and mocke-Gods, as in Pope *Leo* by name, who called the Gospell of Iesus Christ, a Fable, to Cardinall *Bembus*; and in a number of their Prelates and Priests, which haue ordinarily belched out the like Blasphemies: As of one for example, that hauing preached of the passion of Christ, so passionately, that hee made his Auditors to weepe; presently comforted them with this exhortation: Oh weepe not, for peraduenture this is not true. Yet let that be granted vnto them which they challenge, to wit, that in word they do confesse Iesus Christ to be come in the flesh; and then what is that to the clearing of them from this marke? For, as S. *Augustine* noteth, all the grand Heretikes that euer were in the Church, would confesse as much; and so doth *Mahomet* in his Alcharon, whom diuers Doctrines of the Church of Rome designe for the great Antichrist: and yet who knoweth not, but that by consequence and in effect they deny him, albeit in word they confesse him? So likewise doth the Church of Rome by consequent, deny the comming of Iesus Christ in the flesh, because they deny the vertue and efficacy of his comming, and the end for which hee came: for to take away the end of a thing, is to take away the thing it selfe, and to make it ydle and vaine, which is all one as if it were not. Thus the Apostle reasons when he saith, Gal. 2. 21. *If righteousnesse bee by the Law, Christ is dead in vaine*, that is, by consequent, not

Aug. tract. 6. in epist. Iohannis.

dead at all, for he could not dye in vaine. And Gal. 5. 4. *Christ is made of none effect in regard of you that will bee iustified by the Law.* How of none effect? but because the end for which he came, is annihilated. Now, what is the end of the comming of our Sauiour Iesus Christ in the flesh, but to bee Sauiour of the world, as the name Iesus importeth, and to bee the King, Priest, and Prophet of the Church, as is intimated by the name Christ, which is *Nomen officij*, a name importing his office? Now both these ends are denied in the Papacy, and therefore they must needs be guilty of denying Christ to be come in the flesh.

10. Touching the first end, which is to be the Sauiour of the world; doe they not destroy that, when they make so many Sauiours besides Christ, as the Virgin *Mary*, and the Saints, to whom in expresse words they ascribe this title of Sauiour, as is to be seene in many of their prayers vnto them found in their Breuiaries? and not onely so, but also make themselues halfe Sauiours of themselues, by mixing their owne merits with the merits of Christ, and their owne satisfactions with his, making both together the ioynt cause of our saluation, which is the precise doctrine of the Church of Rome, as their bookes witnesse: as also when they teach, that wee are iustified by our owne inherent righteousnesse, wrought in vs partly by Gods grace, and partly by our owne free will, which they say, is able either to admit or exclude the grace of God comming to conuert vs. Is not this to deny Christ to be Iesus? For if he be not a Iesus alone, he is no Iesus at all. And for the second end, they deny him also to be Christ: For they make the Pope the head of the Church, and attribute vnto him an infinite and an vnlimited power to rule ouer mens consciences, to prescribe Lawes to the Church, to dispense with the Law of God, to be free from error, and to do what he list: And thus they rob Christ of his Kingly Office, and giue it to the Pope. And for his Priesthood, do they not also take that from him, by ordaining a new Priesthood of Popish shauelings, that haue power to make their Maker, and to offer him vp vnto God, and a new sacrifice

sacrifice in the Masse for the remission of sinnes, both of the quicke and the dead, and that without shedding of bloud, without which the Scripture saith plainly, that there is no remission? And do they not intrude the Saints into his Office of Mediation, and euery particular man into his Office of Satisfaction; and dead creatures, as holy Water, holy Lambes, holy Beads, &c. into his Office of purification of sinnes? And lastly, touching his Propheticall Office, that they also depriue him of, by adding to the holy Scripture their owne traditions, which they make of equall dignity and authoritie with the word of God, by teaching the Scripture to bee an vnperfect rule of it selfe, and of no credit without the authority of the Church, yea no better then a nose of wax, or a rule of lead; by detracting from the Scripture some parts thereof, and appropriating to the Pope the onely key of interpretation. Thus they deny the ends why Christ came in the flesh, and consequently deny him to be come.

11. But that they may be left without excuse, will you see the height of their impiety in this kinde? It is in the blasphemous and abominable questions which their Schoolmen make about Christs incarnation. *Bonauenture* mooueth this question, Whether the Virgin *Mary* merited to conceiue Christ in her wombe, or whether her conception was onely the gift of diuine Grace? and answereth thereunto, that shee merited by congruity, in regard of her super-excellent humility, purity, and goodnesse, to bee the mother of Christ before his Incarnation; but after her Annunciation, that shee merited by condignity, to be ouer-shadowed and ingrossed by the vertue of the holy Ghost. I omit the vnchaste discourses that they make of her conception, least in reporting them I should both dishonour my Sauiour, and giue iust offence to Christian eares.

Bonauent. in 3. Sent. dist. 4.

Another of the same stampe and ranke, thus discourseth: The Fathers (saith he) of the first Age, to wit, *Adam, Enoch, Noah, &c.* longing for the comming of Christ in the Flesh, earnestly desired of God the accomplishment of his promise; and when they could not obtaine it by their owne prayers,

Baralet. ser. fol. 229. col. 4.

they ſent vnto him their Embaſſadors the Prophets, as *Moſes, Dauid, Eſay*, with the reſt, who all requeſted this fauour at Gods hand; but theſe being alſo denied, they then ſent their wiues with ſupplication for their ſuite, as Madame *Eue*, Madame *Sarah*, Madame *Rebecca*, Madame *Iudith*, Madame *Eſter*, which all receiued their anſwer with reproach; one, of cauſing her husband to ſinne, another of infidelity, the third of partiality to her children, the fourth of murther, and the fift of vanity; and therefore were reiected as vnworthie to obtaine their ſuite. At laſt, was ſent a young maid of foureteene yeeres olde, who full of humility and ſhamefaſtneſſe, kneeled downe and ſaid: *Oh that my beloued would come into this Garden, and eate of the fruite thereof:* [This Garden was the Virgins wombe:] now the Sonne of God hearing theſe words, ſaid vnto his Father; *My Father, I haue loued this Maid from my youth, and haue ſought meanes to haue her my ſpouſe.* Whereat God the Father preſently called the Angell *Gabriel*, and ſent him to *Nazareth* vnto *Mary*, with Letters of credit, and a meſſage from the Father, that he had choſen her to be his Wife; and from the Sonne, that hee had choſen her to be his Mother, and from the holy Ghoſt, that he had choſen her to be his habitation; and with theſe letters and meſſages, *Gabriel* deſcendeth vnto her, and ſaith as it is in the Goſpell, *Aue Maria, &c.* Now *Mary* hearing theſe words of the Angell, was troubled, and calling her three maydes that ſhe had attending vpon her, to wit, Prudence, Virginity, and Humility, asked their opinions what ſhe ſhould do; to whom Prudence anſwered, that ſhe muſt not be light of beleefe; and Virginity, that ſhe muſt know of the Angell, whether this muſt be effected by the ſeed of a man: and Humility ſaid, that it might be a deluſion, ſeeing that no woman that euer liued, was worthy of ſuch a grace. Then the Angell ſaid, Feare not *Mary*, for thou haſt found fauour with God, neither ſhalt thou feare the carnall knowledge of man, for the holy Ghoſt ſhall come vpon thee, and the power of the Higheſt ſhall ouerſhadow thee, and therefore that holy thing that ſhall be borne of thee, ſhall be called

led the Sonne of God. Then *Mary* was resolued and said, *Behold the hand-maid of the Lord, be it vnto me according to thy word*: thus he. And what is this, I pray you, but to make a iest of the greatest mystery of our redemption, to wit, Christs Incarnation, and to turne it into a meere fable and enterlude? With the like prophanenesse they discourse vpon his passion, resurrection, and sending of the holy Ghost. For concerning his passion, they say, that rather then Christ should not haue bene crucified, the Virgin *Mary* would haue crucified him with her owne hands, so great was her desire of the saluation of mankind. And touching his resurrection, they tell vs this pretty tale: That there was a strife in heauen who should go to declare vnto his mother his resurrection: *Adam* said, that it belonged vnto him, because as he was the cause of euill to the world, so he might be the messenger of their redemption: but Christ answered, nay, it may be thou wilt be stayed by the way with eating Figs: *Abel* said that it pertained to him; but Christ said, nay, for *Cain* may meete thee by the way and kill thee: then *Noah* presented himselfe, but Christ said, nay, thou mayest not, for thou louest wine too well, and so maiest forget my message. *Iohn* Baptist said, I will go, but Christ said nay, for thy garment is but of haire: the theese of the crosse said, Let me haue this office, but Christ said, no in no case, for thy legs be broke, and thou maist not trauaile so long a iourney. At last an Angell was sent who began to sing, *Regina cæli lætare, Alleluya, resurrexit sicut dixit, Alleluya.* The like or more prophane tale, they haue deuised touching the mission of the holy Ghost, which is this; That the Apostles came to the Virgin *Mary*, and complained that Iesus Christ her Sonne had not kept promise in sending the holy Spirit: to whom the Virgin answered, that this could not be performed before the fiftith day after his resurrection, as on the fiftith day after the deliuerance of the Children of *Israel* out of *Ægypt*, the Lord appeared in Mount *Horeb* in flaming fire: then there went to prayer *Peter*, with others on the one side: *Lazarus* with the 72. Desciples on another, *Mary Magdalen* with other

women on a third, and the Virgin *Mary* in the middeſt: whereupon there grew a diſſention in heauen betwixt God the Father, the Sonne, and the holy Ghoſt. The Sonne ſaid, O Father, I promiſed to ſend to my Apoſtles the Comforter, and now the time is come to fulfill my promiſe: the Father anſwered, I am content, tell the holy Ghoſt: but the holy Ghoſt replied, tell me how they handled thee when thou waſt among them? Then the Sonne ſhewed him his ſide, hands, and feete, pierced and wounded, ſaying; this haue I ſuffered for the loue of mankind; then ſaid the holy Ghoſt, alas for me, but I will go vnto them in ſuch a ſhape, that they ſhall not dare to touch me, and immediately he deſcended with a great ſound from heauen, like the ruſhing of a mighty wind in the ſimilitude of fiery tongues. All theſe prophane fables are found in *Barlet*, a famous preacher of theirs, whoſe books being authorized by the Church of *Rome*, and not any waies purged or condemned, muſt needs be imputed vnto it, as a doctrine receiued and approued.

Lombard lib. 3 Diſt. 12.

12 But to returne to the point of Chriſts comming in the fleſh. The maiſter of Sentences, their famous Doctor, propoundeth this queſtion, whether Chriſt might not haue taken humane nature in the feminine ſex: and anſwereth, that ſome were of opinion, that he might haue done it in either ſex if he had pleaſed, but that it was more honorable and fit that it ſhould be in the maſculine ſex. *Bonauenture* goeth a degree further, and asketh whether it were fit for Chriſt to take fleſh from a man and woman together, or from a woman alone: he anſwereth, that doubtleſſe he might haue taken fleſh from man and woman together, or from man alone: which is ſuch a blaſphemy as ouer throweth all the prophecies of Chriſts Incarnation, and indeed his Incarnation it ſelfe, in denying an abſolute neceſſity of being borne of a Virgin. But aboue all in impiety, is that execrable queſtion of the ſame Author in the ſame place, and of other Schoolmen his followers, to wit; whether it was poſſible that the man Chriſt could ſinne, and ſo not be God: For if he could ſinne (ſay they) he might alſo be damned; and if he might be damned,

Bonauent. in 3. Sentent Diſt. 12.

damned, he might also not be God. To this they answer, that the humane soule of Christ is to be considered, *either as united to the Word, or as separated and not united:* Now it is without question (say they) that this same soule if it were not united might sinne, which being united could not sinne: As if (prophane wretches as they are) the soule of our Lord Iesus Christ, could be not united in any consideration whatsoeuer, or that it is not blasphemy to haue such a thought: nay, the same Author concludeth peremptorily, that if we regard the power of free-will in Christ in this sense, as the power by which a man sinneth, Christ might haue sinned, and so might be damned, and not be God. O blasphemies intollerable! my heart quaketh to thinke of them, and my hand and pen to write them: neither would I in reuerence to my Sauiour Christ dare to mention them, were it not to discouer the abhominations of the Whore of *Babylon*, and to shew that howsoeuer in word they confesse Christ, yet in effect and truth they deny him, by calling the efficacy of his comming into doubt by such prophane questions.

13. To conclude, he that diuideth Christ, doth also deny him, and is as S. *Iohn* saith, the spirit of Antichrist, for so their vulgar translation, according also to S. *Augustine*, readeth that Text. 1. *Iohn.* 4. 3. *Omnis spiritus qui soluit Iesum, ex Deo non est, et hic est Antichristus:* out of which ground of their owne, I conclude, that the Papists diuiding Christ, do also thereby in effect deny him to be come in the flesh. For they teach, that Christ performed the office of the mediatorship in his humane nature alone, without any helpe or occurrence of his diuinity: which is both pure *Nestorianisme*, in making Christs humanity a person alone, for actions are of a person, and also against common reason, because Christ as he was Mediator, produced operations that were not onely humane, but also diuine; as when he raised the dead, discouered mens thoughts, conquered the deuill, and rose againe from death, all which were wrought by his diuine power: now it is impossible that a meere humane nature should be the occasion of diuine operations. Adde hereunto, that it is the

Bellar. de. Christo. lib. 5. c. 1. et. 3. et sequent.

the common opinion of all their Doctors, that Christ from the very first moment of his conception, was a *Comprehender*, that is, in the state of that blessednesse which is future to vs after this life: but by their owne doctrine, *a Comprehender is not in the state of meriting*, and so it will follow, that Christ by his comming in the flesh hath merited nothing, and consequently that his comming was in vaine; and so indeed as if it were not. And thus euery way the Church of *Rome* stands guilty of the Apostacy foretold by S. *Paul*, whether we respect their falling from Christ into heresie: or from their owne ancient Church and religion; or the three Apostaticall doctrines which they are fallen into, which are left as brands thereof.

CHAP. 8.

Touching the title of the Vicar of Christ.

1. THe title of Christs Vicar vpon earth, agreeth well vnto the name and nature of Antichrist: for the name Antichrist, signifieth not onely an opposite, but also a substitute vnto Christ, as hath bene declared before: to signifie that Antichrist should be in name and pretence a friend vnto Christ, but indeed an enemy, and therefore an hypocrite, hauing hornes like a Lambe, but speaking like the Dragon. And it must needs be so: for first, where mention is made in holy Scripture of the Antichristian Apostacy, there is also remembred the hypocrisie of the Apostates, as 1. *Tim.* 4. 1. 2. where the Authors of the Apostacy are said to speake lyes through hypocrisie: So 2. *Tim.* 3. 5. and 2. *Pet.* 2. 1. 2. 3. and S. *Paul.* 2. *Thess.* 2. 3. 7. calleth Antichristianisme not onely an Apostacy, but also a mystery of iniquity: which he would neuer haue done, if Antichrist should haue bene a profest enemy vnto Christ. Secondly, to oppugne Christ by open force, and to seeke to roote out the Christian name, is directly contrary to all those conditions whereby Antichrist is described by the holy Ghost: as that he should be a teacher of lyes

lyes through hypocrisie, and that he should sit in the Temple of God, that is, the Church, that his impiety is mysticall, that is, palliated with the name of piety, as their owne glosse speaketh on 2. *Thess.* 2. and that the cup wherewith the Whore of Babylon doth make drunke the inhabitants of the earth, is of gold, faire and specious to sight, and the liquor in it wine, which is pleasant to tast; but vnder both, lyeth and is mixed most deadly poyson: all which doth plainly shew that Antichrist cannot be an open Aduersary. And lastly, seeing his very drift and ayme is, to seduce and deceiue the world, for which cause he is said to come with the efficacy of deceite; it is not likely that he should be so simple as to professe himselfe Christs enemy in plaine words, for who would not then beware of him? So that as it is vsuall with a Traytor to pretend the name and authority of the King to draw the subiects to his part: so doth Antichrist, vnder pretence of Christs name and authority, draw the world into manifest rebellion against Christ. Now the Pope doth manifestly declare himselfe to be Antichrist, as by other markes and qualities, so especially by this, in that he assumeth to himselfe the title of the Vicar of Christ, and vnder that colour secretly oppoſeth Christ and his Church. For, I pray you, what meaneth this title but one of these two things, to wit, either that Christ hath discharged himselfe of his office, and committed it to another; or that he hath need of a Vicar to supply his roome, himselfe being vnsufficient thereunto? And if they say that it is neither through negligence, nor inpotency, but rather as a meanes which he hath ordained by his prouidence to gouerne his Church on earth; I would then aske them, where is this commission, and when was this authority giuen vnto him? Sure it cannot be, being a matter of so great a moment, but it must be expressed in words: especially seeing the Spirit of God is the great and generall Vicar of Christ on earth, and the Ministers are appointed as the meanes to bring men to heauen, and Kings and Princes are in their dominions his Vicegerents and Lieutenants, for the outward gouernment of the Church. And indeed if we

consider a little neerely the Offices of our Lord Iesus Christ, to wit, his Prophecy, Priesthood, and Regality, we shall finde, that this vsurping Vicar hath rauished them all into his hands, and depriued Christ thereof, as shall appeare in the discourse following.

2. The Propheticall Office of Christ, is taken from him by the Pope many waies, especially by these doctrines that follow: Namely, that the holy Scripture is insufficient and vnperfect of it selfe, and that this imperfection must be supplyed by the helpe of traditions: for the Pope scorning to be enclosed within the bands of holy Scripture, hath taken vnto himselfe authority to adde thereunto what he pleaseth, to cut off what he listeth, to change it into what fashion he will, and to interpret it at his pleasure. In such sort, that whatsoeuer he either forbiddeth, or commandeth, he cannot be accused of errour, or contradiction to the holy Scripture; seeing he hath the interpretation and exposition thereof in his owne brest, as being a man diuinely chosen, to discerne truth from falshood, to decide the controuersies of the Church, to resolue doubtfull questions, to determine articles not determined, and to ordaine a Symbole of the faith, as speaketh one of their owne side. Now what doe all these things else import, but a derogation from Christs propheticall Office, *who is our onely Maister and Doctor, who hath giuen vnto vs the word, which the Father gaue vnto him*, and concerning whom, the Father speaketh from heauen, *Heare him*. But their opposition vnto this Office of Christ, is more grosse, in that they preferre their vulgar edition of the Bible, before the Hebrew and the Greeke, which was the immediate dialects of the holy Ghost. For the Councill of *Trent* ordained, that this ancient Latine version, should bee held Authenticall in all publike Lectures, Disputations, Sermons, and Expositions, and that none should dare to reiect it vpon any pretence whatsoeuer. And yet Pope *Sixtus* the fift, causing it to be reimprinted in the Vaticane, and corrected, enforceth it vpon the Church as the onely Authenticall translation ordained by the Councill: as if a thing corrected might

Benedict de Benedict. praat. in Antith. cont. Whitak.

Mat. 23. 8. Iohn. 17. 8. Mat. 17. 5.

Concil. Trident Sess. 4.

Præfat. Sixti. 5. præfix bib. list suis.

might be the same as it was before the correction: Yea *Bellarmine* with the rest of that crew, accuse the Greeke and Hebrew of many corruptions, which they say are not found in the vulgar Latine: whereas notwithstanding, for one corruption which they would faine fasten vpon them, there are to be found twenty in this, and that by confession of many learned of their owne side. And that which is worse, so impudent is one of their Bishops, that setting forth the Bible in diuers languages, he placeth the vulgar Latine, betwixt the Hebrew and the Greeke, *As Christ betwixt two theeues*, as blasphemously he speaketh. Now it is to be noted, that notwithstanding the decree of the Councill, and the ordinance of Pope *Sixtus*; yet *Clement* the ninth in the yeere 1592. in the first of his Pontificy, caused the same to bee reprinted againe in the Vaticane after another edition, giuing vnto it the same authority, which *Sixtus* had done vnto his: where we may behold a Pope opposed to a Pope, a Pope that cannot erre, to a Pope that cannot erre: and yet they contradict and enterferre with each other after a strange manner: for that which *Sixtus* affirmeth, *Clement* denyeth; that which *Clement* affirmeth, *Sixtus* denyeth; the one breatheth hot, the other cold; the one the truth, the other falshood; the one diminisheth, the other augmenteth; and in a word, display to the world a spectacle of grosse and ridiculous contradictions of Romane Popes. A full view whereof, he that is desirous to take, let him read an entire booke of our Countryman Doctor *Iames*, about this subiect. Now iudge, what assurance a faithfull preacher or expositor of the word of God can haue, by resting himselfe vpon this version so Authenticall by the Councill of *Trent*, considering the discordance that is in the editions of these two Popes. For if the one could iudge that the other had erred in many places, why might he not also erre in many others vnobserued? And if this might happen to one Pope, why may it not be suspected of another? If to *Sixtus*, why not to *Clement*? If (as they say) Pope *Sixtus* wrought his worke after dinner, who can assure vs that Pope *Clement* might not also slumber before dinner,

Lyndan de optimo gen. Interpret. lib. 3.

Bellum papale. Tho. Iames.

ner? But to passe from this, and omit many other doctrines of theirs, which are flat opposite to the Propheticall Office of Christ; I conclude with a most audacious and presumptuous practise tending to the same, and namely, a peremptory decree, that all the ordinances of the Apostolike (that is Romane) Sea, must be receiued as if they were confirmed by the diuine voyce of S. *Peter* himselfe, and that what Kings, or Bishops, or Potentates soeuer, shall violate or suffer to be violated, the decrees of the Romane Bishops, shall incurre the execreable *Anathema*, as a preuaricator of the Catholike faith. And yet the Pope himselfe must not be subiect to these thrice sacred Canons, as *Gratian* most philosophically discouereth, For as Christ (saith he) who was the Law-giuer, accomplished the same in his flesh, being Circumcised the eight day, and presented in the Temple the fortieth with Sacrifices according to the prescript of the Law; yet afterward to shew that he was the Lord of the Law, he healed a Leper by his touch, contrary to the letter of the Law: So the Bishops of the Soueraigne seate, giue reuerence to the Canons, made either by themselues, or by others vnder their authority, and in humility obserue them for example sake vnto others: yet neuertheless sometimes, either by commanding, or decreeing, abrogating, or altering, they shew themselues, *Lords of the Decrees and Canons*: thus he. By which we may see, how the Pope vsurpeth the very authority and power of Christ himselfe, to wit, not to be subiect to his owne Lawes, but to be the onely absolute Prophet, Master, and Teacher of the world: to teach all, and not to be taught of any; to giue Lawes to all, and not to take Lawes from any; to iudge all, and not to be iudged of any; and lastly, not to erre, as all others may doe besides himselfe.

Dist. 19. cap. sic omnes.

Causa. 25. q. 2. c. ideo perm.

3. Touching his Kingly Office, doe they not in like manner rauish that from him, when they assume to themselues those very titles, and that same power which appertaineth vnto Christ? It is a Decree of a Councill held at *Rome* vnder *Gregory* the seuenth, in the yeere 1057. *That there is but*

but one name in the vvorld, to wit, of the Pope, and that this name ought onely to bee named in the Churches. What is this but to rob Christ of that honour which the Scripture ascribeth and appropriateth onely to his name, *Acts.*4.12? Againe, the Pope intitleth himselfe the Head and Husband of the Church, both which are the proper titles of our Sauiour Christ by their owne confession: what then? will they make the Church a monster with two heads, and an adultereſſe with two husbands? For Christ must be one head and husband and the Pope will be another, and so there must be two of each: which howsoeuer it may bee borne withall in the title [*Head*,] yet it cannot be in endured the title [*Husband*:] for iealousie will not suffer an husband to admit of a Vicar or substitute in his office of an husband; it cannot abide that the wiues loue should be wooed, much more drawn away by another: and therefore it is most absurd to dreame of a ministeriall husband, as they doe of a ministeriall head. The Pope can in no sense be the husband of the Church, but in that he wooeth the Church, which is Christs spouse, from her owne husband to himselfe, must needs be an Adulterer and not a husband. As for the title [*Head*,] I confesse that one may be said to haue diuers *heads* in different respects, but not of the same order and kinde: for beside the the naturall head which euery man hath, he hath also a spirituall head which is God, and a politicke head which is the soueraigne Magistrate: but there is nothing in the world that can haue two heads of the same respect and ranke, but is a monster; and so is the Church, if it haue both Christ and the Pope: for their headship is of one and the same kinde, to wit, spirituall as cannot be denyed. I know their euasion, which is, that Christ is the principall head of the Church, and the Pope onely the ministeriall: but this is an idle and vaine distinction: for besides that, it hath no foundation in holy Scripture, I demand, in what respect is the Pope the ministeriall head? Sure it must needs bee either in respect of Christ, or of the Church: but in respect of the Church it cannot be, because to be the ministeriall head in respect of the Church, is to serue

the Church, now to serue and yet to be the head, are things so opposite, that they can no more agree together, then in the body to be a member, and to be the head: for the prerogatiue of a head is not to serue and minister, but to command and gouerne: so that if the Pope be the head of the Church, he cannot be the minister of the Church, and if he be the minister, he cannot be the head. Neither can he bee so called in respect of Christ, because then it would follow, that holding the roome and place of Christ, he should be a head of the same kinde and order, and consequently the Church should haue two heads, and so be a monster. As therefore he that should challenge himselfe to bee a ministeriall husband to another mans wife, is no better then an Adulterer: so the Pope challenging to be the ministeriall head of the Church, is no better then an vsurper. And that we may bee fully resolued in this point, obserue lastly how they attribute to the Pope, and the Pope to himselfe, all that euer appertaineth to the Kingdome of Christ. Thus *Iohn* the 22. saith in his *Extranagant*, that God had committed vnto him the rights both of the Celestiall and Terrestriall Empire. *Antonius Puccius* in his Oration which he made at the ninth Session of the Councill of *Laterane*, saith; that that prophecy in the 72. *Psalme*, was fulfilled in Pope *Leo* the tenth, *All the Kings of the earth shall worship him, and all Nations shall serue him*; and a little after, the same flatterer cryeth thus out, *All Christian Princes know, that to thee alone is giuen by the Lord, all power both in heauen and earth.* And in the tenth Session of the same Councill, an Archbishop thus secondeth him: *Take therefore vnto thee the two edged sword, sharpened by the power of God, and bid, command, enioyne, and binde Kings with the cordes of the great Kings greatnesse, and Nobles with the iron fetters of censures, for to thee is giuen all power, &c.* And in the Oration he saith, that *All power aboue all powers as well of heauen, as of earth, is giuen to thee.* So that it is no maruaile that if in another Oration of the same Councill of *Laterane*, the fore-named Pope *Leo* the tenth is called, *the Lyon of the tribe of Iuda, the roote of Dauid, the sauiour and deliuerer.*

Extrau. ne sede vacante, c. Si fratrem.

Concil. Latera. sess. 9.

Ibid. sess. 10.

Sess. 6.

deliuerer. So we read in the bookes of the Ceremonies of the Church of *Rome*, that the sword which the Pope halloweth vpon the night of Christs natiuity, denoteth the soueraigne power of the Papacy, according as it is written, *All power is giuen vnto me in heauen and earth*, and elsewhere; *and hee shall reigne from Sea to Sea, and from the flood to the ends of the earth.* But most notorious is that adulatory *Encomium* of a certaine Bishop to Pope *Paul* the second, where he thus mounteth: *What may wee thinke of the Soueraigne Bishop who holdeth the place of the true God on earth, and is eleuated to the fulnesse of state, to the throne Apostolike, and to the top of all dignities? From whom as from a spring, issue all riuers, as branches from a tree: who is not onely established for humane principality but also for diuine; not onely to command ouer mortall men, but also ouer the Angels; and to iudge not onely the liuing, but euen the dead; and not onely vpon earth, but also in heauen, and to preside not onely ouer Christians, but also ouer Infidels; and to make short, who is ordained of God in his owne place, dignity, iurisdiction, and vniuersall power and principality ouer the world.* And to this purpose he applyeth many texts of holy Scriptures, as spoken of him, which belong onely vnto God: and in conclusion, he preferreth him to stammering *Moses* (as impudently hee calleth him) and to *Aaron*, yea to Iesus Christ himselfe. And yet this man for all his blasphemies was in great credit with the Pope, and his booke of great authority in the Church of *Rome.* In fine, they attribute vnto him a power to make new Lawes that binde mens consciences as well as the Lawes of God, and of Christ. So that we may iustly conclude, that the Pope pulleth Christ from his Royall throne, to mount himselfe thereinto: for if he be the onely one to be named in the Church, where is then the name of Iesus Christ? If he be the Churches Bride-groome, how is Christ the same? If he be the head of the Church, how is Christ the head? If he haue all the power in heauen and earth, hath Christ any left for him? If he be the iudge of the quicke and the dead, what shall Christ doe? And if he can make Lawes to binde our consciences,

Lib. 1. Ceremon. sect. 7.

Roderick. Zomorens. Epis. in specul. vitæ human. lib. 2. cap. 1.

Bell. de Rom. Pont. lib. 4. cap. 15. & 16.

sciences, what need haue we of the Lawes of Iesus Christ? And thus the Papall Monarchy is erected in the Church to ouerthrow the Monarchy of Christ.

4. The Priesthood of Christ remaineth, which is after the order of *Melchizedek*, and hath two parts, to wit, the expiation of our sinnes by an offering of himselfe on the Crosse once for euer, whereby he satisfied the diuine iustice for the sinnes of all the Elect: and his Intercession, whereby we being deliuered from our sinnes by his satisfaction, are made partakers of eternall saluation: which two actes as they are inseparably ioyned together, and haue mutuall dependancy vpon each other; so they are vncommunicable to any Creature, and vnimitable by any. Howbeit this sacred Office with both the parts thereof is taken from Christ in the Papacy, and imparted to other things: As first, when they deuise another Priesthood, Altar, and Sacrifice, different from those of Iesus Christ, making the world beleeue, that Christ is offered euery day, and in all places, in the Masse, for obtaining of remission of sinnes, for the liuing and the dead, contrary to the expresse Text of the holy Ghost, *Heb.* 9.26. and 10. 10. 11. 12. and that oftentimes by the hands of a mortall man soyled with abominable vices: and in stead of Christ, offering a peece of bread, to the which they render Diuine honours, as if it were Christ himselfe, by an execrable Idolatry: and instead of the Crosse, substituting an Altar of stone after a Iewish and heathenish manner: as if *Melchizedek* was not a type of Christs Priesthood, who notwithstanding represented Christ in these particulars. First, in that he was both a Priest and King together. Secondly, without Father, Mother, or discent, hauing neither beginning of daies, nor end of life. And thirdly, in that his Priesthood was ἀπαράβατον that is, (as the word signifieth) vnpassable to any other successor or Vicar whatsoeuer. For we must note, that as *Melchizedek* is brought in by *Moses* as a man fallen from heauen, not declaring either his Father, Mother, or race, not succeeding in office to any that went before, nor resigning the same to any successor or Vicar; so our Lord Iesus

Iesus Christ as hee had no predecessor in the office of his Priesthood, so he cannot haue any successor or Vicar: but as he alone was designed by the Father to this office, so he alone without any helper, exercised the same heere on earth, and still exerciseth it in heauen by his intercession for sinners, alwayes liuing, to the end that by the vertue and force of his Priesthood and sacrifice, he might to the full, or to the vttermost, saue such as come vnto God by him, as is at large discoursed in the seuenth Chapter of the Epistle to the *Hebrewes*. Neuertheless, quite contrary the doctrine of the Church of *Rome* is, that the Pope with all his Bishops and Priests, are Sacrificers after the order of *Melchizedek*: which if it bee true, how is Christs Priesthood ἀπαράβατον or vntransitiue, or vnpassable? And how is Christ onely a Priest after the order of *Melchizedek*, if he haue for his companions in office so many thousand of Popish shauelings? And if the oblation made once by Christ on the Crosse be reiterated euery day in the Masse, how can it bee, but that Christs sacrifice was imperfect, seeing it stood in need of iteration, as the Apostle concludeth of the legall sacrifices in this regard, *Heb.* 7. 27? But not content herewith, they ioyne also the sufferings of the Saints, with this sacrifice of Christ, for the satisfaction and expiation of our sinnes. For they say, that the Apostles, Martyrs, and other Saints, haue for the loue they bare to God, done more good and suffered more euill, then was needfull for the expiation of their owne sinnes before God, and for the meriting of eternall life: So that of their superabounding merits and sufferings, ioyned with those of Christ, is composed that supposed treasure of the Church, which the Pope dispenseth to the world by his Indulgences: yea, they proceede so farre, as to make euery Christian a satisfier for himselfe and his owne sinnes, by the merit of his good workes, as Fasting, Almes, and other workes of Penance. And that which is yet more, they attribute vnto dead things, as *Agnus dei*, *Holy graines*, and other trash, a power of taking away of sinne, which belongeth onely to Christs blood. For so one of their Popes,

Vrbane the fift commendeth his holy Lambe which hee sent to the Emperor of *Greece*, that it hath power to breake and vex sinne as Christs blood: *Peccatum frangit* (saith he) *vt Christi sanguis, & angit*: and what was this but the picture of a Lambe composed of Balsame, pure Wax, and holy Water, as it is described by the same Pope in this Distiche?

Balsamus, et munda cera, cum chrismatis vnda
Conficiunt agnum: quod munus do tibi magnum.

Lib. 1. sacra Ceremon. sect. 7.

But the prayers vsed at the consecration of this *Agnus*, are most blasphemous and horrible: for they pray, that by the power of it crimes may be dissolued, *and spots of sinnes clensed away, and that pardon and grace may be conferred, and eternall life gained*: they compare it with the Paschall Lambe of the Iewes, by the sprinkling of whose blood they were deliuered in *Ægypt* from the destroying Angell; and to the Lambe of God which taketh away the sinnes of the world, euen the Sonne of God that was offered on the Crosse, and ascribe vnto it all the vertues and effects of either of these, as to deliuer from all manner of danger both body and soule, to protect from the deuill and his subtleties, and to deface and abolish sin. If this be not to reiect the blood of Christ, and the vertue of his sacrifice, what can be, seeing a little peece of Wax is made to haue equall vertue and efficacy to them, against sinne and the deuill? And thus they rob Christ of the first part of his Priesthood; and doe they leaue him the second, to wit, his Intercession? No verily he is not so much beholding vnto them; but they make the blessed Virgin with the rest of the Saints and Angels, their intercessors vnto God as well as Christ, as if he alone were not our sufficient Mediator, without their assistance: What say I, as well as Christ? Nay, more then Christ: for their Prayers, and Temples, and Deuotions, are ten times more in honour of the Saints, then of Christ, as experience sheweth, and as hath bene declared before.

5. I know that all their Prayers to the Saints are coue-

red

red and coloured with the name of Christ, and concluded euer with these words, *By Iesus Christ our Lord*: and that all the vertue and power which the Saints haue, commeth from Christ. But who knoweth not also, that the Idolatrous Iewes cloaked their Idolatries vnder the name of *Iehouah*, and thought themselues vnreprouable when they put his name vpon their Idols, and in that pretence offered sacrifice vnto them? So the Mother of *Michah* said vnto him, *I haue vvholly dedicated the siluer to the Lord of my hand for my Sonne, to make a grauen and molten Image*: and so this miserable *Michah* hauing consecrated his Idoll, and appointed it a Leuite for a Priest, said: *Now do I know that the Lord vvill doe mee good, seeing I haue a Leuite to my Priest.* In like manner the Papists excuse all their Idolatry, which they commit towards the Saints, and the iniury which they doe vnto Christ, with this pretence, that all the vertue which is in them is by some secret influence deriued from Christ: as if it were lawfull for men to adde in matter of Religion whatsoeuer they thinke good, whether Paganish Idolatry, or Iewish Ceremonies, vnder colour, that they draw their efficacy and vertue from Christ: Or that they apply vnto vs the efficacy of Christs redemption: of which transmission of vertue and application the Scripture hath not a word, but referreth vs vnto Faith, as the only meanes of applying Christ to our soules, and the redemption wrought by his blood. And thus vnder the title of the Vicar of Christ lyeth hid the very poison of Antichrist.

CHAP. 9.

Touching foure other doctrines proper vnto Antichrist by the Papists confession.

Mlenzius an Italian Monke writing against *Marcilius* in defence of Cardinall *Baronius* his aduice to Pope *Paul* the fift, about excommunication of the Venetians, hath a pretty conceit vpon the names of *Baronius* and *Bellarmine*;

Bellarmine; for he frameth out of the first syllables of them both *Ba*, and *Bel* the name *Babel*, and surely not impertinently: for these two Authors haue as it were comprized in their writings all that apportioneth to the building of *Babel*, one in the question of right, the other in that of fact, and indeed are the very pillars of Popery. I speake this onely by the way, because we often speake of them in this Treatise.

Bell. de Rom. Pont. lib. 3. c. 4. *Bellarmine* therefore to diuert mens eyes from the true Articles of the Antichristian Apostacy, proposeth foure other doctrines, which he saith Antichrist must hold, which because the Pope doth not hold, therefore hee is not Antichrist.

2. The first of these foure doctrines is, That Antichrist shall deny Iesus to bee *Christ*, and consequently abolish the Sacraments of Christ, and bring in againe the Iewish Sabbath and Ceremonies. For (saith he) Antichrist must bee a Iew by Nation and Religion, and receiued of the Iewes for their *Messias*, and therefore must openly oppose himselfe vnto Christ. And besides Saint *Iohn* saith, that hee that denyeth Iesus to bee Christ, is the spirit of Antichrist. To which I answere, that first hee setteth downe that for certaine, which is in question. For wee peremptorily deny, that Antichrist shall be a Iew, either by Nation, or Religion, or receiued of the Iewes for their *Messias*, as is euidently proued by the Author of this Treatise, where hee answereth all the Arguments that are brought to the contrary. Secondly, wee confesse, that Antichrist shall deny Iesus to bee Christ, and so doth the Pope. For though hee acknowledge the name of Christ in appearance, yet hee taketh from it all the vertue and efficacy thereof, as hath beene proued before, and professeth Christ by word, but denyeth him in effect: for it is certaine, that Christ may be denyed two waies; either ouertly, or couertly, that is, either in word, or in effect: thus the deuill in many places of the Gospell, confesseth that Iesus is the Christ, and the holy one of God; and yet doth he not by might and maine oppugne this doctrine, and in effect deny it? S *Iohn* therefore well expresseth what Antichrist shall doe,

doe, but he doth not expresse the manner how he shall doe it : and therefore this is a sophisticall conclusion, to argue from the substance of a thing, to the manner of doing it. For things may be denied, either directly or indirectly, either by expresse maximes, or by necessary consequences ; and this latter is therefore more dangerous, because it is more deceitfull. We do not read that *Epicurus* denied this proposition, *There is a God* : but when he framed to himselfe such a God that had no care nor prouidence ouer the world, did he not indirectly deny there was a God ? For God cannot be without a prouidence. So the Pope doth not in direct words deny this proposition, *Iesus is Christ* : yet when he giueth vnto him a phantasticall body by his doctrine of transubstantiation, robbeth him of all his offices, and ioyneth others with him in the worke of Redemption, what doth he but by consequent deny him to be Christ ? Yea but (saith he) all Heretikes thus deny Christ, therefore Antichrist must deny him after another sort ; to wit, simply and absolutely. But say I, the cleane contrary doth rather from hence follow : For S. *Iohn* doth manifestly affirme, that the spirit of Antichrist, is the same with that of former Heretickes, when he saith; *Such is the spirit of Antichrist, of which ye haue heard say, that he shall come, and now is already in the world.* Now if Antichrist must speake by the same spirit that Heretikes did, then he must also deny Iesus Christ after the same manner, to wit, not by denying his name, but by destroying his faith; and thus this first doctrine agreeth fitly to the Pope, if we vnderstand S. *Iohn* as he ought to be vnderstood.

3. Their second doctrine of Antichrist is, that he shall name himselfe not the Vicar or seruant of Christ, but Christ himselfe, and this, because it is said, *Iohn.5.43. If another shall come in his owne name, him will ye receiue.* Where it seemeth (saith *Bellarmine*) that Christ expressely vseth these words : *In nomine suo*, In his owne name, fore-seeing that the *Lutherans*, and *Caluinists* would say, that Antichrist should not come in his owne name, but in the name of Christ, as his Vicar. But what a vaine interpretation this is,

Bel. de Rom. Pont lib. 3. cap. 14.

Maldon in Ioh. 5.43.

may appeare by two reasons out of their owne *Maldonate*. First, that Christ speaketh not here in particular of Antichrist, but in generall of all false Prophets, by the word, *another*; not defining one particular person, but designing any one whatsoeuer, that shall come in his owne name. Secondly, that by, *In his owne name*, he meaneth not, that hee shall take vpon him the name of Christ, but that he shall come of his owne priuate authority, without being sent of God. For albeit diuers amongst the *Iewes*, both about Christs time, and after, tooke vpon them falsly the name of the Messias, of whom Christ foretelleth, *Mat.* 24. 3. 33. *Many shall come in my name, saying, I am Christ, and shall deceiue many*: neuertheless he here prophecieth of many that shall come in their owne name, that is, not being sent of God, as the Prophet *Ieremy* speaketh: *I haue not sent these Prophets, saith the Lord, and yet they ran: I haue not spoken to them, and yet they prophecied.* So that to come in a mans owne name, is nothing else, but to come without mission or commission from God. Howbeit we deny not, but that Antichrist shall seate himselfe in the place of Christ, and in some sort entitle himselfe by the name of Christ, and assume vnto himselfe all the honour and reuerence which is due vnto Christ; all which seeing it is apparent that the Pope doth, we may therefore in this regard also conclude him to be Antichrist. For first, all the passages of holy Scripture which are directly intended of Christ, he referreth to himselfe, as hath bene sufficiently proued. Secondly, he assumeth also the proper titles of Christ, as to bee the Head and Husband of the Church, the High-Priest of the new Couenant, the Soueraigne Bishop of the world, the great and vniuersall Shepheard of the Flocke, and in a word the Lyon of the Tribe of *Iuda*, and the roote of *Dauid*, with other such like. Thirdly and lastly, he forbeareth not to stile himselfe by the very name Christ, as *Gregory* the seuenth, *alias Hildebrand* doth, both in an Epistle to *Lanfranke* Archbishop of *Canterbury*, and also in a Councill held at *Rome*, against *Henry* the Emperour. In both which, he applieth to himselfe that speech

Ier. 23. 21.

of

of the Prophet, *Psal.* 2.2. *The Kings of the earth are banded, and the Princes assembled against the Lord, and against his Christ*, which S. *Peter*, *Acts.* 4.26. interpreteth as spoken directly of Christ and none other. In the second Chapter of the Epistle to the Hebrewes, the holy Ghost applyeth vnto Christ, these words of the eight *Psalme* : *Thou hast made him a little inferiour to the Angels*, to wit, in regard of his passion, *Heb.* 2.9. and yet this very same is the deuice or motto of Pope *Paul* the fift of late memory, in all the pictures and pourtraicts that were made of him. What should I speake of their blasphemous application of the rest of that *Psalme*? as where it is said, *Thou hast put all things vnder his feete*, that is to say, the *Popes* feete : *Sheepe*, that is, the soules of the faithfull Christians : *Oxen*, that is, *Iewes* vnder the yoke of the Law : *Beasts of the field*, that is, Pagans wandering in the broad way to hell: *Fowles of the aire*, that is, Saints departed and in blisse : and lastly, *Fishes of the Sea*, that is, soules tormented in Purgatory. The Pope is made Lord of all these, and what can Christ haue more? Nay, *Bellarmine* highly commendeth S. *Bernard*, for giuing these high titles to Pope *Eugenius* : *Thou art the great Priest, the Soueraigne Bishop, the Prince of Bishops, the Heire of the Apostles, thou art Abel in Primacy, in Gouernment Noah, in Patriarchacy Abraham, in Order Melchizedek, in Dignity Aaron, in Authority Moses, in Iudgement Samuel, in Power Peter, & in Vnction Christ.* Here the very name *Christ* is giuen by S. *Bernard* to Pope *Eugenius*, accepted of him as his owne, and allowed of *Bellarmine* as due vnto him : and what can Antichrist do more? But that we may see the very height of their blasphemy in this kinde, I cannot passe ouer in silence one example more : It is this. After the *Sicilian* Vespers, wherein so many hundred Frenchmen were massacred at once, in the yeere 1282. those of *Palerma* sent Embassadours to Pope *Martin* the fourth, for absolution from that bloody act : who casting themselues at his feete, and saluting him as if he were Christ, made this supplication vnto him : *Thou that takest away the sinnes of the world haue mercy on vs*: and

Baron. An. 1080. 8.

Bell. de Rom. Pont. lib. 2. cap. 16.

and againe, *Thou that takest away the sinnes of the world haue pitty on vs* : and the third time, *Thou that takest away the sinnes of the world, giue vs thy peace :* which the Pope was so farre from reiecting as blasphemous, that he contented himselfe onely thus to answer, that the *Palermans* imitated those that smote Christ, saluting him by the name of the King of the *Iewes*, and yet in effect being enemies vnto him, and seeking his blood. Now then, if their owne maxime be true, the Pope is without all doubt Antichrist; for he both stileth himselfe, and suffereth himselfe to be called of others by the name of Christ.

4. The third doctrine, which *Bellarmine* ascribeth as proper vnto Antichrist, is, that he shall vsurpe the name and title of God, and not onely his power and authority, and so shall call himselfe God, and be worshipped as God : and this he groundeth vpon 2. *Thess.* 2.4. where it is said, *That he shall sit in the Temple of God, as if he were God.* But by his leaue, S. *Paul* doth not say that he shall call himselfe God, but that he shall carry himselfe as God in the Temple, that is, in the Church of God : and what is that, but to vsurpe the power and authority of God ? This is therefore an absurd conclusion, grounded vpon a false interpretation of S. *Pauls* words. It is sufficient then, to proue the Pope to be Antichrist by this marke, if I shew that he vsurpeth the power and authority of God in the Church, and putteth on the diuine properties. And this he doth many waies : as first, it is an essentiall propertie belonging vnto God, and his peculiar priuiledge, not to be subiect to errour : for though the Prophets and Apostles in their Sermons and writings, did not erre, because they were immediatly inspired and directed by the Spirit of truth; yet seeing that immediate inspiration is not now to be found in the Church, vnlesse by the Enthusianisme of the Anabaptists, therefore no man liuing can challenge to himselfe such a power. But the Pope doth this, and thereby demonstrateth himselfe euidently to be the Antichrist : and yet this maxime, *That the Pope cannot erre*, is one of the principall engines which Sathan hath deuised to vphold

vphold the kingdome of errour. I know what they answere when we obiect vnto them the examples of many Popes that haue erred; namely, by strange distinctions, as, that he may erre as a particular person and Doctor, but not as Pope: or thus, Not when he determineth *ex Cathedra*, out of his Chaire, for the instruction of the whole world, but only when he propoundeth and deliuereth his priuate opinions by word or writing. But who seeth not the absurdity and contradiction of this distinction? For the Pope is alwaies a publike person and Doctor of the Church, and not a particular; so that these are contradictory propositions, to be Pope, and yet to be a particular Doctor; as to bee a Soueraigne King, and a priuate person. And therefore if *Catharinus* had reason to mocke at *Caietane*, who writing of *Herods* sadnesse, for the demand of *Iohn* Baptists head, distinguished betwixt the King and *Herod*, as if it was the King that was sad, and not *Herod*: for (saith *Catharine*) if the King was sad, and *Herod* was the King, then by my Logick, I must confesse, that *Herod* was also sad; and if *Herod* would slay *Iohn*, then the King would slay him; & if the King seemed vnwilling to haue it done, then *Herod* did the like. And haue not we reason to reduce to the rules of the same Logick, those that say, that *Clement* may erre, as *Clement*; that is, as a priuate man: but not as Pope, that is, a publike person? For as *Herod* is King, so is *Clement* Pope. This is as if a man should say, that *Aristotle* was ignorant as a man, but wise as a Philosopher; and so he should be called a wise Philosopher, and an ignorant man. But let this absurd distinction be allowed, yet it will helpe them nothing; for many Popes haue erred as Popes, out of their Chaire, in their publike Decrees and Doctrines. For *Clement* the first, in a decretall Epistle, which *Turrian* the Iesuite maintainteh not to be counterfeit but true, deliuereth two grosse heresies, one of the Anabaptists, touching the community of goods; and another of the Nicolaitanes, touching the community of women: which opinion *Surius* held so hereticall, that in the *Colen* edition, he cut out these words: *In omnibus autem sunt sine dubie et*

Caus. 12. q. cap. dilectissimis.

Tertul. aduersus Praxeam, c. 1.

coniuges. *Tertullian* telleth vs, that a Bishop of *Rome* in his time (some thinke *Zepherinus*, others *Eleutherius*) approued by his publike censure, the prophecies of *Montanus*, *Prisca*, and *Maximilla*. Pope *Marcellinus*, in a publike Act as Pope, sacrificed to Idols, confessed by *Bellarmine*, though thus qualified; that he did it for feare of death, albeit that the Councill of *Sinuessa* saith, that he did it being corrupted with gold. *Liberius* was infected with the Arrian heresie; and so was *Felix* his successour, by the testimonie of most ancient writers: as *Athanasius*, *S. Ierome*, *Damasus*, *Hilarius*, *Martinus Polonus*, *Cusan*, *Platina*, *Alphonsus de Castro*, with others: neither doth *Bellarmine* denie it concerning *Liberius*, but attributeth his fact vnto feare, as he did that of *Marcellinus*. In a word (to omit many particulars in this kind) did not *Innocent* the first teach and define, that infants which had not receiued the Eucharist, could not be saued, contradicted by a direct Canon of the Councill of *Trent*? Did not *Vigilius* deny, that there were two natures in Christ? Did not *Celestine* the third erre, in the doctrine of marriage of the faithfull, when one party was fallen into heresie? Did not *Iohn* the 22. deny the vision of God vnto soules departed, before the resurrection, which errour he was constrained to recant by the Diuines of *Paris*, in the presence of *Phillip* King of *France*, with the sound of trumpets? And lastly, did not *Iohn* the 23. say, affirme, teach, and maintaine, (they be the very words of the Councill of *Constance*) that there was no life eternall after this life, and that the soule of man dyed together with his body after the manner of beasts, and that there should be no resurrection? All these then erred, not onely as priuate persons, but as Popes gouerning and instructing the Church.

Aug. aduersus Iulian. Pelag. lib. 1. cap. 2.

Concil. Trid. Sess. 21. Can. 4.

Liberat. Abridg. cap 22.

Alphons. de Castro. haeres. lib. 1. cap. 4. Eras. in praefat. ad quintum lib. Irenaei

5. But to leaue this, a second priuiledge belonging to God, is to depose Kings, and dispose of Kingdomes. *Dan.* 2. 21. and 4. 32. and 5. 24. *Iob.* 12. 18. Now the Pope challengeth also to himselfe this absolute power, as is euident in the insolency of *Celestine* the third, at the Coronation of the Emperour *Henry* the sixt, when he crowned and de-

crowned

crowned him with his feete, in ſigne, that it was in his power, both to giue and to take away the Empire. And in the Epiſtle of *Pius* the ſecond, to *Mahomet* the Turkiſh Emperour, where he promiſeth him that if he would receiue the Chriſtian faith, and ayde the neceſſities of the Church; he in recompence of this benefit, would create him Emperour of the Greekes, and of the Eaſt, as his predeceſſours had for the ſame reaſon, giuen the Weſterne Empire vnto *Charlemaigne*. In pretence of which vſurped power, *Iulius* the ſecond interdicted the Kingdome of *Nauarre*, which by that colour was then inuaded, and ſtill at this day poſſeſſed by the King of *Spaine*. The like he did to the Kingdome of *France*, but not with like ſucceſſe, as witneſſeth *Onuphrius*; and to the Kingdome of *England* in King *Iohns* time. And to make the caſe more manifeſt, there is to be ſeene at *Rome*, an Image of Pope *Paul* the fift of late time, whereunto as there are adioyned many proud inſculptures and deuices, ſo theſe eſpecially are moſt remarkable: vnder the picture are theſe words written. *Vultu portendebat imperium*, aboue it theſe: *Paulo quinto vice Deo Chriſtianæ reipub. Monarchæ inuictiſſimo et Pontificiæ omnipotentiæ conſeruatori acerrimo.* At the right hand a flying Angell beareth this inſcription: *Gens et regnum quod non ſeruierit illi, in gladio, in fame, et in peſte, viſitabo ſuper Gentem illam ait dominus, Ier. 27.* and at the left hand another Angell ſpeaking thus: *Et dedit ei Dominus poteſtatem et regnum, et omnes populi ipſi ſeruient, poteſtas eius, poteſtas æterna quæ non auferetur, et regnum eius quod non corrumpetur, Dan. 7.* by which we ſee, that though the Pope at this day be much weakened in his power, a great part of Chriſtendome being departed from his obedience; yet he is nothing at all abated in his pride, but takes vpon him aſmuch as any of his predeceſſors haue done: and therefore it is no maruaile, that *Alexander* the ſixt, gaue vnto *Ferdinand* King of *Arragon*, all the Iſles and firme Lands, which were diſcouered in the Weſt and South, from the pole Artick, vnto the Antartick, as may more fully appeare in his Bull to the ſaid King.

Onuphrius in Iulio 2.

6. A third priuiledge belonging to God, is, not to be subiect to any Law or iudgement of any creature: and doth not the Pope incroach also vpon this? Thus they plainly write of him. *The Pope is not subiect to any humane Law: he hath all Lawes inshrined in his owne brest: He may not bee iudged, either of the Emperour, or Kings, or Cleargy, or people: but his iudgement is to be preferred before the iudgement of the whole world: nay he can do all that God can do; prescribe, ordaine, forbid, dispense, absolue, restraine, confirme, disanull, derogate, reserue,* and what not? *Yea make new articles of faith, and giue authority to the word of God,* as if without him it were of no force.

Extrau. de concess. prebend. c. Sedes. Apostolica.

Dist. 9. c. quoniam.

7. Another priuiledge of God, is, that he alone is aboue Emperours, Kings, and Princes, and is the onely Lord of the Angels. *Optatus* saith plainly, *That none but God is aboue the Emperour*; and doth not the Pope vsurpe a super-eminency aboue both these? Aboue Emperours and Kings, as hath at large bene shewed before; when he calleth them his vassals and seruants, maketh them his Lacquaies to hold his stirrop, lead his horse by the bridle, minister water for his hands, helpe to carrie him in his Chaire vpon their shoulders, and kisse his feete, and adore him like a God. And aboue the Angels in foure things as the Canonists affirme; to wit, in Iurisdiction, Administration, Knowledge, and Reward. Hence it is, that they take vpon them to command the Angels, as *Clement* the fift did, when he commanded them to take soules out of Purgatory, and to carrie them into Paradise. And *Clement* the sixt, who commanded the Angels to conuey the soules of such as died in their Pilgramage to *Rome* in the yeere of Iubile, directly into Paradise, being wholly absolued from the paines of Purgatory. And therefore *Baronius* is not ashamed to call the Popes throne, *A throne diuinely established, exalted aboue the heauens*, applying thereunto that sentence of the Apostle, 1. *Cor. 6. Do you not know that you shall iudge the Angels?* And in declaiming against the *Venetians*, saith; *He that is reuered of the Angels, shall he not be so of Princes?* Further, it is Gods prerogatiue

Optat. cont. Parmen. lib. 3.

Lib sacr. Ceremon. 1. sect. 5. & lib. 5. sect. 12.

Felin in cap. Canon stat. de constitut. Cornel. Agrippa de vanit scient. fol. 138.

Baron. in paranes. ad Remp Venet.

gatiue onely to be adored with Diuine worship, and yet the Pope assumeth this also to himselfe. For the salutation which is giuen vnto him by Princes, Cardinals, and Embassadors, is called adoration : and the Embassadors of *Florence*, tell *Pius* the second, that their City *Sanctitatem illius Hyperdulia adorat*, that is, worshipped his holinesse with *Hyperdulia*, which is a kinde of worship due onely to the humanity of Christ, and to the Virgin his Mother. Lastly, to pardon sinne, to adopt and regenerate a sinfull man, to bee not onely holy, but euen holinesse it selfe in the abstract, and to bee iudge of the whole world, are all Diuine prerogatiues, which notwithstanding are all attributed to the Pope by his flatterers, and not denyed, nor reiected by himselfe. For first, hee taketh vpon him power to pardon sinne, euen the guilt and eternall punishment thereof; (as some of them haue written,) but certainely the temporall punishment both of liuing and dead heere, and in Purgatory. Now to free from punishment, is to forgiue, as not to forgiue is to binde ouer to punnishment; and so that saying of Christ, *Hee that sinneth against the holy Ghost shall neuer be forgiuen, neither in this world, nor in the world to come*, is to be vnderstood, to wit, shall bee punished both in this world, and in the world to come. Secondly, a great learned *Rabbi* in the Papacy, speaking to Pope *Pius* the fift, as vnto God, saith; *That hee* (to wit, the Pope) *had adopted him for his Sonne, and regenerated him by his spirit*; a blasphemy which a Christian mans eares are not able to brooke. Thirdly, the ordinary title of the Pope is, *his Holinesse*, as if hee were as God, of a simple nature without all composition : and had his holinesse not by participation, but of himselfe. Of the like quality is that title, *The cause of causes*, which the Canonists giue vnto him, by which *Aristotle* and all the best of the Philosophers, defined God to be *Causa causarum*: *Natura naturans*, and *Ens entium* : but I forbeare to soyle my paper any further with these blasphemies. Lastly, *Baronius* stileth him *Vniuersorum Iudicem*, the Iudge of all, and not to be iudged of any: which to doe, what is it else but to place him

Antomia. hist. tom. 3.

Bell. de Sanct. beatit. lib. 1. cap. 12.

Sixt. Senens. in præfat. biblioth. Sancta.

Baron. ibid.

him in Gods throne, or rather to demonstrate him to bee the true Antichrist, who as *Paul* saith, must sit in Temple of God as if he were God? And that which is most strange of all the rest, they ascribe these preheminences vnto him, though he be neuer so wicked a wretch, and vile a monster. For the seate of *Peter* giueth him holinesse, though hee hath none of his owne, and Saint *Peter* hath transmitted to his successors a perpetuall dowry of merits, with an heritage of Innocency, as one of their Popes speaketh: so that if their owne merits faile, the predecessors are sufficient: for either excellent men are aduanced to this honor, or they are made excellent that are aduanced; thus he. And *Baronius* allegorizing vpon the shadow of *Peter*, affirmeth the same, saying; that such vertues and abundance of graces were conferred on *Peter*, that his very shadow, (by which he typically meaneth his successors) were partakers thereof: so that as their glosse speaketh, it is sacriledge to dispute of the Popes fact; and to accuse him, is the sinne against the holy Ghost.

Melchior Canus. loco. lib. 6. cap. 8.

Dist. 40. C. non nos.

Baron. An. 34. 27.

Dist. 40. C. non in glossa.

8. And thus it is manifest, that the Pope inuesteth himselfe with the Dignities, Priuiledges, and Prerogatiues, that appertaine properly to God, and so maketh himselfe no lesse then God vpon earth; which doubtlesse is enough to proue him to be Antichrist: howbeit if he also call himselfe by the very name of God, then they cannot deny but by their owne doctrine he must needs be so. And did not Pope *Nicholas* auow this title, as giuen vnto his Predecessors, and him, by great *Constantine*? And *Augustine Steuchus* confirmeth the same as truth? Besides, the Canonists and other Doctors of the Church of *Rome*, doe ordinarily stile the Pope, *Our Lord God the Pope.* And the Popes admit of this title, neither are their books purged of it; and *Stapleton* calleth *Gregory* the thirteenth, *Supremum, plane supremum in terris numen, The highest, euen the highest God-head in earth*: and *Paul* the fift named himselfe *Vicedeus*, a *Vice-god*, that is, one in the roome and place of God. I confesse, that Kings and Princes, are named Gods in holy Scripture, but in a farre different sense then the Pope: for they are not so named, as if any

Dist. 96. C. satis euident.

Aug. Steuchus. de donat. Constant. Extrau. Ioh. 22. in glossa.

Stap'et princip. fid. Doctrin. præfat. ad Gregor. 13.

any diuine properties did pertaine vnto them, but because they represented in their authority, maiesty and gouernment, the very Image of God in their owne Dominions : but the Pope is so dignified for that the very properties of God, and omnipotent power are attributed vnto him, and vsurped by him ouer all the world.

9. The fourth and last doctrine, which they say is proper vnto Antichrist, is, That hee shall not suffer any God to be worshipped, neither true, nor false, nor any Idols, but shall exalt himselfe aboue all that is called God, or is worshipped, which because the Pope doth not, that therefore he is not Antichrist. Thus *Bellarmine* reasoneth, *De Rom. Pontif. lib. 3. cap. 14.* Whereunto I answere two things. First, that the Pope exalteth himselfe apparently aboue, not onely all that is called God, that is, to whom the name of God is communicated, but euen God himselfe, not openly and in word, (for what followers and Disciples could hee then haue in such a foule and grosse ostentation ?) but indeed and fact, like *Iudas* that kissed Christ with his mouth, but betrayed him by his practise to the Iewes. Now that the Pope doth thus exalt himselfe, is so apparent, that none that hath any relike of vnderstanding can doubt thereof. For how he aduanceth himselfe aboue the Angels, who are called Gods, *Psal. 8. 6.* hath beene declared before; and for Magistrates who are also named Gods, *Psal. 82. 2.* the case is as manifest; for when as they constraine the supreme Magistrate of the world, to wit, the Emperor, to kisse the Popes feet, and to hold his stirrop, when they depriue them of their Crownes, and settle others in their thrones, when they interdict their Kingdomes, as they did *England* in the reigne of King *Iohn*, and *France* vnder *Phillip Augustus*, so that all their publike acts were thus dated at that time, *Regnante Christo*, in stead of *Regnante Philippo*, when they make Princes to hold their Crownes in Fee of the Pope, paying him yeerely tribute, as hath beene seene well-nigh in all Kingdomes of Christendome, but especially heere in *England*, which Pope *Innocent* the fourth, calleth his Garden of delight, and a bottomlesse

Spring,

Spring, and others, the Popes Asse to beare all burdens. And lastly, when they trample vpon their neckes, cause them to waite at their gates, Crowne them with their feet, and burne their Letters and Embassies in contempt, as Pope *Nicholas* the first did the Letters of *Michael* the Emperor of *Constantinople*, which were distastfull vnto him: when they excommunicate them, absolue them, whip them, suspend them, and call them their Vassals and Liege-men: all which particulars might be exemplified with a multitude of examples if need were: When I say, he doth all things, doth hee not apparently exalt himselfe aboue all Magistrates? Againe, the Papists adore and worship the Saints, as their tutelar Gods, and doth not the Pope exalt himselfe aboue them, when he canonizeth whom he pleaseth, and blotteth out of the Calender those that please him not? So that let him be neuer so holy, yet he is no Saint to the Church, except the Pope will: and be he neuer so wicked, yet if he will, he must be worshipped as a Saint. And so as *Tertullian* saith in another case to the ancient Romanes, *Apud vos de humano arbitratu diuinitas pensitatur, nisi homini Deus placuerit, Deus non erit*, we may affirme of the moderne Romanists, *Sanctity is weighed by the Popes iudgement, except a man please him, he shall be no Saint*, and if he please him, he shall be one, be hee neuer so wicked. Images also which are their τεθάσματα, that is, obiects of their worship are dominered ouer by the Pope: for hee authorized their worship in the second Councill of *Nice*, it being a matter, if not vnlawfull, yet indifferent before that time, this consecration makes them capeable of publike adoration: and his Indulgences ascribe more to one Image then to another. Againe, doe they not adore their consecrated Hoast, which they say is the very body of Christ, as Christ? and yet they make it march after the Pope in his iourneyes of pleasure amongst the baggage and rabble of his Court, being carryed on the backe of a little Nagge, hauing a bell hanging at his necke, whilst hee himselfe is carryed in pompe vpon mens shoulders, or rideth in Maiesty vpon a faire Palfrey.

Math. Paris in Hen. 3.

Tertul. Apol. cap. 5.

10 And

10. And thus in fine, there is nothing that is worshipped as God, which he doth not exalt himselfe aboue: nay, he doth it euen aboue the true God himselfe: as when hee maketh all Religion and worship to depend vpon the Oracle of his mouth, saying; that nothing ought to bee receiued by the Church, though ordained by generall Councills, that is not confirmed by his authority: when he subiecteth the holy Scripture to his interpretation, to be wrested into what sense hee pleaseth: when hee releaseth men of their Vowes and Oathes which they haue made to God or Men, which is not only auouched by their Canonists, but confirmed by experience. As when *Alexander* the sixt discharged his Son *Cæsar Borgia* from his vow of Priesthood, that he might marry and become a Temporall Duke. And when *Hildebrand* released *Rodulph* of *Sabaudia* from his Oath to his lawfull Soueraigne *Henry* the fourth, and created him Emperor. But the vengeance of God followed *Rodulph* for his periury, his right hand wherewith hee had sworne fidelity to the Emperor, being cut off in a battaile against him. And lastly, when he taketh vpon him power to dispense *cum iure Diuino*, with diuine right, by limitation or restriction, and with the expresse Law of God, to wit, the fift Commandement, by freeing Children from obedience to their Parents vnder pretence of Monasticall Obligation; and the sixt Commandement, *Thou shalt not kill*, by their places of Sanctuary, whereout a Murtherer (by their Canons) may not be fetcht, what blood soeuer he hath shed; against which abuse *Polidore Virgill*, a man of their owne bitterly inueigheth. And the seuenth Commandement, by their publike and authorized Stewes: and so in like manner, with all the rest of the Commandements. Yea, not onely with the Law, but also, with the Gospell, and with the Apostle, as their Canonists speake; for whereas Christ in the Gospell ordained but two Sacraments in the Church, he addeth hereunto fiue other, and preferreth in dignity his Confirmation before Christs Baptisme, because that can be performed by a Bishop only, this by euery Priest, and in case of necessity by a Laick, or a woman: yea, they

Can. non est vota de voto Vpon the *C. quanta de iure iurando.*

Felin. l. quæ in eccles. de constitut.

Polydor. Virgil. de Inuent. lib. 3. cap. 12.

C. proposuit, de concess. prebend. Causa. 25. q. 1. sunt quidem. in glos. 1. Dist. 5. de consecrat. de his.

Mathei Terti. Auiso alli subditi del. dom. venet. Fed. in C. qua in eccles. de constitut. Concil. Trid. Sess. 22. in fine.

they are so impudent as to say, that the Pope can change the forme of words in Baptisme; and in stead of the name of the Father, the Sonne, and the holy Ghost, put in, In the name of the Trinity. And for the other Sacrament of the Lords Supper they take away the Cup from Laicks; which when it was required by many Princes and States to be restored againe in the Councill of *Trent*, the Councill referred them heerein to the discretion of the Pope, thereby attributing vnto him full power ouer the diuine Sacraments. In breefe, to cut short, doe wee not see by experience, that the Pope and his instruments doe more seuerely punish such as transgresse his Decrees, and Traditions, then those that trample vnder their feet the Commandements of God? For, to eate flesh in Lent, is with them a greater sinne, then to steale, or commit adultery: and who knoweth not, that a Priest shall be more rigorously handled, if he ioyne himselfe to one onely woman in holy marriage, then if he keepe openly many Concubines and Harlots, or defile other mens wiues, or haunt the Stewes? And thus the Pope exalteth himselfe aboue all that is called God, yea aboue God himselfe.

11. Secondly, I answere, that it is no where found in Scripture, that Antichrist shall suffer no God to be worshipped, whether true or false, nor any Idols; nay rather his Idolatry doth proue him to bee Antichrist. For his City and Seate is called the great Whore, with whom the Kings of the earth committed spirituall fornication: and who knoweth not, but that by spirituall fornication, is alwaies in holy Scripture vnderstood Idolatry? as *Ezek.* 16. *Isaiah.* 1. 21. And therefore when some of the Fathers affirme, that Antichrist shall be no Idolater, but a hater of Idols, wee must conceiue, that either they misunderstood the prophecy of *Daniel*, Chap. 11. 38. whereupon this opinion is grounded, or that they meant onely the Paganish Idolatry, in the worship of *Iupiter*, *Apollo*, *Mercury*, *&c.* Which indeed our Antichrist hath declared himselfe to detest and hate, but neuertheless, doth not cease to exercise an Idolatry altogether as prophane and abominable in his worship of Saints, Images, Relikes,

Crosses,

Crosses, and a peece of Paste, which they say, is Christ. As for that text of *Daniel* which they thus translate, *He shall not care for any God, but shall rise vp against all:* I say first, that the Prophet speaketh not heere literally of Antichrist, but of *Antiochus*, as hath bene shewed before. Secondly, that according to the Hebrew verity, the Text must be thus translated, as *Tremellius* and *Iunius* haue proued. *And as for the God of forces, he* (to wit *Antiochus*) *shall in his seate worship with Gold, Siluer, Precious stones, and things desirable, a God which his Fathers knew not.* Now who is the God of Forces, but the true God of *Israel*, whose Temple *Antiochus* prophaned with horrible Idolatry, and placed therein the Idoll of *Iupiter Olympius*, as wee may see in the sixt Chapter of the second booke of *Machabees*? which prophecy, I confesse Anagogically agreeth to the Pope. For hee hauing abolished both all the worship of heathen Gods, and in a manner also of the true God himselfe, the Omnipotent God of Forces; hath set vp a new God in the Church, namely, a peece of bread in the Masse, which none of the Fathers, or Apostles of Iesus Christ euer knew. And to their breaden God they ascribe power to forgiue sinnes, to defend from euils both men and beasts, and to bring to heauen: and therefore willingly dedicate vnto it whatsoeuer is deere and precious vnto them, as Gold, Siluer, Iewels, and what not? as the Children of *Israel* did for the making of their Golden Calfe. And that with such reuerence and deuotion, that the least contempt vnto it in word, or deed, is reuenged with Gibets, fire, and all maner of torments, when as in the meane while most horrible blasphemies against Christ himselfe are tolerated and sleighted ouer.

12. *Bellarmine* is here strangely puzled, and cannot tell where to rest. For first, he saith, that by the God *Maozim*, or God of Forces, is signified Antichrist himselfe; which if it be true, then according to their owne authenticall vulgar translation he shall worship himselfe: for it readeth it thus, *Deum autem Maozim in loco suo venerabitur*: that is, *He shall worship in his place the God Maozim.* Now was it euer heard that any

man euer worshipped himselfe? For though *Alexander* the Great tooke vpon him the name of *Iupiter Amon*, and *Caligula*, with others, assumed a Deity to themselues, yet this was in regard of the people: for touching themselues they could not but know that they were no better then mortall men. But to make the matter more euident, their translation addeth, that *hee shall fortifie Maozim with a strange God whom he knew not*: how then can this *Maozim* be himselfe? Did he not know himselfe? And how can he bee but an Idolater, seeing Idols in holy Scripture are called strange Gods? Therefore *Bellarmine* not daring to rely vpon this Interpretation, addeth a second, to wit, that Antichrist shall bee a Magitian, and shall worship the deuill in secret, by whose aide he shall effect wonderfull things. An opinion which destroyeth it selfe, and his owne position, that *Antichrist shall be no Idolater: for is it no Idolatry to worship the deuill?* Is he, the old Dragon, a new vnknowne Idoll? And doe Magitians vse to offer Gold and Siluer vnto him, and not rather receiue such guifts from him? Howbeit they that shall view the liues of the Popes, shall not finde this strange, that Antichrist shall worship the deuill. For if we will beleeue their owne Histories, many Popes haue beene Magitians, and giuen themselues to the deuill. As *Iohn* the twelfth, who inuocated *Iupiter*, *Venus*, and other Dæmons, being at dice, and drunke a carouse in honor of the deuill. And *Benuet* the ninth, who sacrificed to deuils in Forrests and Mountaines: to omit others of the same ranke which might be named. Lastly, *Bellarmine* more changeable then the *Camelion*, falleth vpon this, that by *Maozim* was not meant a God, but some Castle or Fortresse, wherein Antichrist should repose his Treasures, thinking it may bee vpon the Castle Saint *Angelo*, where the Treasures of the Pope are layd vp. Thus he knoweth not what to fix vpon, and yet it must be grounded vpon this text, that Antichrist is no Idolater: and because the Pope is an Idolater, therefore he is not Antichrist: for one of the two they must of necessity confesse, either that he is Antichrist, if no Idolater: or an Idolater, if not

Baron. An. 963. sect. 17. Benno in vita Hildebrand.

not Antichrist. So then, we clearly see that all those doctrines which they say are proper vnto Antichrist, are plainely taught and maintained by the Pope.

The Third Part.

CHAP. 1.

Touching Antichrists delusion of the world, and first by supposed Miracles.

FIrst, S. *Paul*, 2. *Thess.* 2. 9. 10. 11. telleth vs, that Antichrists comming, shall be after the working of Sathan, with all power, and signes, and lying wonders; and in all deceiuableness of vnrighteousnesse in them that perish, because they receiued not the loue of the truth, that they might be saued: and that for this cause, God should send them strong delusion to beleeue a lye. In which words, we may obserue fiue things. First, that Antichrist shall come, armed with the power of Sathan. Secondly, that by his power he shall deceiue the world. Thirdly, that the reason why the world shall be deceiued by him, is, because God shall send vpon them strong delusion, euen so strong, as to beleeue a lye. Fourthly, that the chiefe meanes whereby he shall deceiue, is by lying signes and wonders. And lastly, that they onely shall be deceiued by him, that are ordained to perish, who receiued not the loue of the truth that they might be saued? Now that this Sathanicall delusion of the world is euidently verified in the Papacy, is so manifest, that none that hath but the least sparke of reason can doubt thereof: and also that this delusion is effected, as by one speciall meanes, by lying signes and wonders. For all the whole rabble of their writers, boast of their miracles, as an essentiall marke of their Church, which they call Catholike. There is no Temple of any note

in the Papacy, wherein there is not ſome Statue or Image celebrated for miracles, whereunto they go in Pilgrimage for deuotion; nor any Author of any ſort of Monkes or religious place, which are not made famous by this marke. Their Monaſteries, their Cloiſters, their Chappels, their Altars, proclaime euery where this deluſion: The Legends of their Saints and ſuch like bookes, whereunto moſt men heretofore gaue as much credit as to the word of God it ſelfe, are ſo prodigiouſly ſtuffed with this traſh, that the very reading of them would aſtoniſh any in whoſe heart there is but the leaſt taſte of piety. Read the conformities of S. *Francis*, the Hiſtory of the Archbiſhop *Antoninus*, the flowers of S. *Francis*, the Golden Legend of *Iames De Veragine*, the booke of the miracles of the Virgin *Mary*, the Dialogues of *Ceſarius*, the Annales of *Baronius*, the Hiſtory of our Lady of *Halls* written by *Lipſius*, the Sermons of *Dormi ſecure*, with a number other ſuch like; and you ſhall finde neither bancke nor bottome of this foppery: neither moderation, meaſure, nor end, of miracles: Yea, how Sathan hath bewitched their hearts, to beleeue that which is incredible, and to imagine they ſee that which they ſee not, nor can be ſeene. And by this marke (forſooth) they would proue the true Church to be with them, and no where elſe; and challenge vs to proue our religion and miſſion by miracles; which becauſe we cannot do, they therefore triumph ouer vs as Heretikes and Schiſmatikes from the true Church: whereas indeed their vaunt of miracles, doth proue them rather to be the Synagogue of Antichriſt, and our want of them, doth clearly deliuer vs from that ſuſpition.

2. For we are to obſerue here three things in generall, before we come to the particular conſideration of this point. Firſt, that miracles were ordained of God for the ignorant, and ſuch as had not receiued the faith of Chriſt, and that in the prime daies of the Church, when the new and ſtrange doctrine of the Goſpell began firſt to be preached, to the end that they which by reaſon of the ſeeming contrariety of Chriſtian religion, to the principles of humane reaſon, would

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not be perſwaded with words, might by beholding ſtrange workes, exceeding the power of nature, wrought by the Apoſtles, be enclined to the entertainement of their doctrine: and ſo there was a neceſſary vſe of miracles, in the infancy of the Church; that thereby vnbeleeuers might be conuerted to the faith. But after the world had receiued the doctrine of the Goſpell, and profeſſed the faith which was before ſo ſtrongly confirmed, there was no further vſe of miracles in the Church: but if any controuerſies did ariſe in religion, men were not to ſeeke the deciſion of them by new miracles, but by the holy Scriptures, which were giuen of God to be the rule of faith, and touchſtone of truth and falſhood, and the ſupreme iudge of controuerſies. Thus ſaith *Chryſoſtome*, *Miracles were then profitably wrought, and are profitably now not wrought: for now we confirme our doctrine by diuine Scriptures, and by thoſe miracles which were wrought before.* So S. *Auguſtine*, *Our Fathers followed viſible miracles, whereby it is come to paſſe, that they are not neceſſary for their poſterity. Miracles* (ſaith *Gregory*) *were neceſſary in the beginning of the Church, that faith being nouriſhed thereby, might encreaſe, as we when we plant trees, do water them till they be ſettled in earth, but not afterward.* *Eſpencæus* alſo ſaith plainly, *That where there are no infidels, there is no neceſſity of miracles: as long as there was a vocation from infidelity to faith, miracles were wrought by Chriſts miniſters: but this vocation ceaſing, and ſeduction from faith to infidelity comming in place thereof, the power of doing miracles, was to be giuen vp to it, as an helpe thereunto.* But *Stella* aboue the reſt, diſcourſeth moſt excellently vpon this matter. For he ſheweth, firſt, that miracles are not now neceſſary in the Church, being growne and confirmed, as they were in the firſt planting thereof. Secondly, that he which beleeueth not for the miracles already done, will much leſſe beleeue if new ones be propounded vnto him. And thirdly, that miracles now are rather hurtfull then profitable: as a child when he beginneth firſt to go, is ſupported with a little chariot, which would be an hinderance vnto him when he is growne to ſtrength: or as ladders and

Chryſoſt. in 2. Cor. 2. hom. 6.

Aug. de vera. Relig. cap. 5.

Gregor. in Euangel. hom. 29.

Eſpenſ. in 2. Tim. 3.

Stella in Luk. 11.

and scaffoldes are necessary in the building of an house, but when the house is finished, they are impediments to the passengers: So if now miracles should be wrought, men would say that their faith was not sufficiently confirmed and proued, seeing it stood in need of more miracles to do the same. Thus *Stella*, a man of their owne sect and religion: And therefore to conclude againe with S. *Augustine*: *Whosoeuer yet seeketh for wonders that he may beleeue, he himselfe is the greatest wonder, who, the world beleeeuing, beleeueth not.* Answerable to all which, is that of S. *Paul.* 1. *Cor.* 14. 22. *Tongues are a signe not to them that beleeue, but to them that beleeue not.* So that their vaunt of miracles, is nothing else but an Antichristian brauado.

Aug. de ciuit. Dei. lib. 22. c. 8.

3. Secondly, obserue that miracles are not the touchstone to try the truth of doctrine by, but the truth of doctrine the touchstone of miracles, whether they be true or false: and so of Doctors and Preachers, they are neither to bee proued or disproued by their miracles, but are to be tryed by their doctrine. This proposition is euidently proued by two expresse Texts of Scripture: the one, *Deut.* 13. 1. 2. 3. &c. and the second, *Mat.* 7. 22. For albeit, such wonders as are wrought by false Prophets for the confirmation of an vntruth, are for the most part no true miracles, but counterfeit and fained; neuertheless admit they were true, (as oftentimes God doth co-operate with false teachers, for the punishment of mens impenitency) yet whether they be true or false, doctrine is not to be tryed by them, but they by it. Therefore *Tertullian* speaking of Heretikes saith, *That they confirme the faith of their doctrine, by ostentation of Miracles, as that they had raised the dead, cured diseases, and foretold things to come, to the end, they might be counted true Apostles, as if it were not written, that many false Christs, and false Prophets should arise, that shall show great signes and wonders to deceiue, if it were possible, the very elect.* Mat. 24. 24. *and all to fortifie vs against hereticall preaching*: thus he. By which speech he forewarneth to take heed, that we be not deceiued by the vaunt of miracles, seeing they may be common

Tertul. de præscript. c. 44.

mon, aswell to Heretikes, as true beleeuers. S. *Augustine* is more direct in this point, whose words in his booke of the vnity of the Church, are worthy to be remembred: they are these: *Let none say it is therefore true, because Donatus, or Pontius, or some other, haue wrought great maruailes, or because men praying at the sepulchers of the Saints are heard, and obtaine their suits: these are but either the fictions of lying men, or the wonders of deceiuing spirits: for either they were not true, or if any wonders be wrought by Heretikes, we ought the more to beware of them.* And as for the impetration of mens prayers at the sepulchres of the Saints, he saith: that the *Iewes* were often heard of God in the high places, which notwithstanding were abhominable vnto him: and for visions and apparitions, he saith; that the diuell can transforme himselfe into an Angell of light, and deceiue by this meanes: nay he saith, that the very Pagan, and Iewes, are often heard in their supplications, and releeued, either by seducing spirits, which can do nothing but that which God permitteth: or by God himselfe, either for the punishment of wickednesse, or for the comfort of misery: or as a meanes to make men seeke for eternall life: thus he. Where he sheweth, what little moment miracles are of, seeing both Pagans, Iewes, and Heretikes, are permitted to worke them, that wicked men might thereby be more hardened in their malice, and made more obstinate to their destruction: which very thing the Apostle auoucheth, concerning the miracles of Antichrist, 2. *Thess.* 2. 10. And therefore the same Father writing against *Petilian* the Donatist, who obiected against the Catholiks their miracles, as markes of the true Church, thus answereth in briefe: Seeing many do not such things, which yet notwithstanding belong vnto the kingdome of God; and many againe do them, which yet do not belong thereunto: therefore no man ought to boast of miracles as markes of the true Church, but seeke for it rather in his word that purchased it with his blood. S. *Chrysostome* is yet more plaine, and affirmeth, that Christ foretold that false Prophets, and Antichrist, should pretend great signes and wonders to deceiue

Aug. contra Petilian. lib. 2. cap. 55.

Chrysost. in Mat. hom. 49.

the world, to the end (saith he) that Christs true ministers might not be tryed by their working of miracles, though neuer so good; but by this, that they worke no miracles at all. So then, when they say, that theirs is the true Church, and their Ministers the true Ministers of Christ, because it is illustrated with miracles; and our Church and ministeriall mission false, because we haue no miracles: The answere is, first, that if this were a good argument, then the Pagans and Donatists were the true Church aswell as they, who bragged of their miracles asmuch as they: and Antichrist himselfe should haue his mission from God, because his comming is with great signes and wonders, as the Apostle speaketh. And secondly, that our want of miracles, is so farre from proving vs to be none of Christs Church, that it proueth vs rather to be his Church, according both to S. *Augustine*, and S. *Chrysostomes* opinions.

4. Thirdly, obserue that miracles are not so frequent and common in their Church, as they were in former times: for whereas heretofore they were so vsuall, that scarse a day passed without some new miracle; and scarce an Image or Saint, that were not renowned therewith: now we shall hardly heare of one in many yeeres, & that in some few notorious places, as at *Lauretto*, *Hals*, and *Sichem*, and such like. Now I demand, where are their miracles that they so much bragge of? And if they tell vs of those that were wrought in former times, I aske againe, where is that power now become? Is it flowne into the *Indies* to be practised there by the Iesuites for the conuersion of those vnbeleeuing Pagans? So indeed they say. But their owne *Acosta* an eye-witnesse doth giue the lye to this fiction, for thus he writeth: *What is our preaching? And what is our confidence? Certainly we worke no miracles to confirme our doctrine, neither is there any neede of them: so to shine in holinesse before men, that they seeing our good workes, may glorifie our Father which is in heauen, this is the greatest perswading miracle that can be.* Therefore *Melchior Canus* thus censureth those fabulous bookes, that were written of this subiect: *There are of late* (saith he) *certaine*

Acosta de salute Indor. lib. 6. cap. 4. et cap. 12. et c. 17.

Melchior Canus loc. lib. 11. cap. 6.

certaine fables come forth, the Author whereof, and the place where they were acted, are so farre off, that it is not possible to discouer their falshood: but yet the whole body of the narration is so contriued, that the Spanish prouerbe may easily appeare to be verified in them: Des luengas vias, luengas meniras, that is, *From farre Countries, long lyes.* And such are their Indian miracles. But what need they trauaile so farre for miracles, if they be necessary markes of their Church? And why are they not still wrought, at the sepulchers and relikes of their Saints, as they pretend they were in time past? Marry the reason is, because the deuill feares to play his tricks in the day, least he should be discouered, but loueth the darkenesse, as becommeth the Prince of darkenesse. As at the rising of the Sunne, Owles and Bats, and all night birdes, hide themselues in their holes: so did these superstitious fables, at the breaking out of the Sun-shine of the Gospell. And as at the comming of Christ, the Oracles ceased, and the great God *Pan* died; so at the preaching of the Gospell, miracles in a manner vanished, and all those superstitions were ashamed to shew their faces. And this indeed is the greatest miracle of this Age, that the falshood of miracles is thus discouered.

Nicepher. hist. lib. 2. cap. 17.

Plutarch de defectu. oraculorum. Euseb. de prapar. Euang. lib. 5. cap. 9.

5. But to leaue the generall, and to come to more particular discouery of Popish miracles, and to shew that they are no better then lying signes and wonders, such as are ascribed to Antichrist by S. *Paul*: They may well be distinguished into three rankes. For some are altogether false and counterfeit, yea many so ridiculous, that they carry with them no likelyhood of truth. A second sort are true, but are not miracles, hauing nothing in them that is prodigious or supernaturall. And a third sort there are, which to our senses seeme miraculous, forasmuch as they surpasse our vnderstanding; but are wrought by the operation of Sathan, and by the deceite of vncleane spirits. And to this distinction of Antichristian miracles, doth well agree that of *Bellarmine*, where he saith, that they are lying in respect of all the causes: the Efficient, the Matter, the Forme, and the End.

Bellar. de Rom. Pont. lib. 3. cap. 15.

The efficient, because they are wrought by the power of the father of lyes, who can effect no true miracles; as the Apostle saith, that his comming is after the working of Sathan. The matter, because they are not true miracles, but fabulous and counterfeit, such as Iuglers vse to worke, saith *Theodoret*, dazeling mens eyes, and as it were robbing them of their sight, saith *Aretas*. Forme, because howsoeuer they may seeme strange, yet they haue their hidden causes, not exceeding the power of nature, as true miracles do. And lastly, in regard of the end, which is the principall, because they lead vnto lyes, as *Chrysostome* obserueth: and so are well termed lying wonders, though in regard of matter and forme they be neuer so true, as S. *Augustine* noteth.

Theodor. in 2. Thess. 2.

Aretas in Apoc. 13.

Chrysost. in 2. Thess. 2. Aug. de ciuit. Dei. lib. 20. c. 19.

6. But to follow our first diuision, which is in effect all one with this. In the first ranke we may place an infinite number of Visions, Reuelations, Apparitions of soules out of Purgatory, and Legendary wonders. For *Melchior Canus* a great man of theirs, and a *Spanish* Bishop, affirmeth, that the liues of the Philosophers were more grauely and truly written by *Diogenes Laertius*, then the liues of the Saints by Christians: and that *Suetonius* had more faithfully reported the acts of the Emperours, then Christians had the acts of Martyrs, Virgins, and Confessors: and that he was ashamed of many things written, tending not to the profit, but to the hurt of the Church; the writers rather aymimg to please themselues in their fictions, then to edifie others; and presenting vnto vs such Saints, which if they could be such, yet would not be such as they make them. For who would beleeue (saith he) that S. *Francis* hauing caught a Flea, would not kill it, but put it fairely againe vpon him; as if (forsooth) he delighted not onely in pouerty, but in sluttery and filthinesse? And how ridiculous also (saith he) is that which is written of S. *Dominicke*, that he caused the deuill that came to annoy him, to hold a candle in his hand till it was spent, and so burnt his fingers with great paine and anguish? Thus *Canus* writeth, affirming withall, that the number of such idle fictions is not to be numbred. But I will adde some few

Melchior Can. lib. 11. cap. 6.

to

to his beginnings, which neuertheleſſe ſhall be but as the gleaning after the haruеſt. That it may appeare, how pitifully the deuill hath blinded mens eyes vnder the kingdome of Antichriſt. And here to omit, how S. *Anthony* of *Padua* cauſed his horſe to kneele downe and worſhip the holy Hoaſt: how a certaine woman to make her Bees fruitfull, put a conſecrated Hoaſt into the Hyue, where the Bees built a Chappell with an Altar, and windowes and doores, and a Steeple, with Bels, and ſung their Canonicall houres, and kept watch like Monkes in their Cloyſters: how Saint *Duſtane* pulled the deuill by the noſe or by the lips, (as ſome others ſay) with a paire of Pincers: how a Parrat being like to be ſurprized by an Hawke, flying ouer the ſhrine of Saint *Thomas* of *Canterbury*, cryed Saint *Thomas* helpe me, when preſently the Hawke fell downe dead, and the Parrat eſcaped: how another being falſly accuſed for ſtealing his Maſters Hawke, and ready to be executed, deſired in his heart helpe of the Lady of *Lawretto*, when inſtantly the Hawke came flying in the ayre jingling her Bels and lighting vpon the gallowes, and freed the poore man from the halter: how Saint *Aidus* in compaſſion giuing eight Lambes to eight hungry Wolues, afterwards by prayer drew them againe aliue out of the Wolues bellies: How Saint *Patricke* droue with his ſtaffe all the venemous beaſts out of *Ireland*, and cauſed a ſtollen ſheepe to bleate in the belly of him that had eaten it: how Saint *Lupe* or *Low* ſhut vp the deuill in a tankard all night, and made him howle and bray moſt hideouſly, before he could get out: how Saint *Barbara* turned the ſheepe of a certaine ſhepheard that had diſcouered her to her Father, into Locuſts: how a certaine Kinght being long learning his *Aue Maria*, and not able to come vnto *Gratia plena*, had a flower ſprung out of his mouth in his graue, in euery leafe whereof was written in Golden letters, *Aue Maria*: how Saint *Margaret* was ſwallowed vp of the deuill in the figure of a Dragon, and making the ſigne of the Croſſe in the Dragons belly, the Dragon burſt, and Saint *Margaret* came out ſafe and ſound: how Saint *Gooderick* with the

ſigne of the Croſſe tamed Wolues and Serpents in ſuch ſort, that they lay with him by the fire ſide without offering any hurt: how Saint *Chriſtophers* ſtaffe being ſtucke into the ground, began preſently to beare leaues, and to burniſh, whereupon 8000. men were conuerted to the Faith of Chriſt. And how Saint *Nicholas* when hee was an Infant, faſted euery Wedneſday and Friday from ſucking his Mothers teate. How Saint *Denis* the *Areopagitan*, carried his head in his hands after it was ſtriken off, two miles: How Saint *Bernac* turned oake leaues into loaues, ſtones into fiſhes, and water into wine: how a Biſhop called *Trian* hauing killed his Cow and his Calfe to entertaine Saint *Patrick*, found them the next morning both feeding in his Meadow: how Saint *Dominicks* bookes lying three dayes in a Riuer, were taken vp as dry as a feather: how Saint *Romual* ſpoke Diuinity as ſoone as he was borne, and preached as ſoone as he was baptized: how Saint *Chriſtina* ſpake when her tongue was cut out: how Saint *Ambright* Earle of *Venice* when he couldnot take the Sacrament at his mouth, layd it on his ſide, which opened then to receiue it, and then ſhut againe: how Chriſt tooke from Saint *Katherine* at her requeſt her old heart, and gaue her a new in roome thereof: How Saint *Margaret* catching the deuill by the haire, trampled him vnder her feet: how Saint *Iuliana* bound the deuill, and whipt him, and dragged him along the ſtreets for a laughing ſtocke to boyes, and at laſt caſt him into a Lakes: how Saint *Zene* ſaw a company of deuils ſleeping on the skirts of a womans gowne, and on a ſudaine tumbling into the durt, whereat hee and the other deuils that followed on foot laughed heartily: and laſtly how the deuils for ſeeing of holy water ran ſo faſt out of the ſicke mans Chamber, that they trod one on anothers heeles for haſt. I ſay, to omit all theſe, with a numberleſſe number more of the ſame kinde, I will inſiſt in ſome onely which are not commonly knowne, and yet are as famous in foolery and falſhood as theſe are.

7. And to begin with *Francis* their ſo much admired Saint;

Saint; if we ſearch the bookes that are written of his acts, we ſhall finde many ſo ſtrange and ridiculous wonders, that they deſerue rather laughter then credit. As that he commanded the Swallowes to hold their peace while hee was preaching, and they obeyed him: and that one day ſeeing a great flocke of Birdes together, he ſaid vnto his Fellowes that were with him in company, Marke me how I meane to preach to theſe Birdes my Siſters: and whilſt hee was preaching, how the Birdes ſate very attentiue, and did not depart thence till he had finiſhed his Sermon, and giuen them his benediction, vvhich they receiued with ſhew of great reuerence, in opening their eyes and beakes, and ſtretching forth their heads and neckes. That hee conuerted a Wolfe in the territory of *Angubium* which deuoured both men and beaſts, and finding him ſaid vnto him: *Come hither brother Wolfe, I command thee in the name of God, that thou hurt no perſon any more.* Whereupon the Wolfe caſt himſelfe at his feet, and lifting vp his paw, put it into Saint *Francis* his hand, promiſing to doe no more hurt, and ſo followed him vp and downe as his brother, ſo that the very dogs would not barke at him. And againe, that vpon a certaine time being purſued by the deuill, he fled to a rocke, where finding no place to hide him in, he thruſt his face cloſe to the rocke, which ſoftning like Wax, receiued the impreſſion, and hid him a long time from the deuill. This is a new tricke of eſcaping the deuill by nimbleneſſe of foot, and abſconſion in a rocke: but they are as ſenſeleſſe as rockes that will giue any credit thereunto. It was as familiar with him and his Diſciples, to raiſe vp the dead, as to drinke a cup of Wine. At a time in a brauado, he flew a mans Sonne, to the end that he might reſtore him againe to life, as he did, if all that is written be true. It is reported alſo of him in the famous booke of his Conformities with Chriſt, that finding at the Maſſe a Spider in the Chalice, hee would not put it out for ſhedding ſome drops of the blood, but dranke it with the blood and all, and that by and by, his thigh itching, the Spider iſſued whole there-out, he hauing no hurt at all, nor yet the

Flores S. Franciſci. cap. 15 & cap. 20. Lib. conformit. S. Franciſci Chronic.

the Spider, being both preserued by the merit of the imagined blood. But the palpablest Lye of all the rest is this, that God vpon a time determining vtterly to destroy the world for the contempt of the Gospell, his Sonne Christ to appease his anger, promised to renew his life and passion in Saint *Francis*, and to imprint vpon him his fiue wounds; by the vertue whereof, men should be reclaymed from their sinnes, and so saued. All which he did to pacifie his Fathers wrath, and also promised, to draw many thousand women out of the hand of the deuill, by the virginity of our Lady his Mother, renewed in the body of Saint *Clare*: both which being effected, God changed his opinion, and pardoned the world: as if the false wonders of *Francis*, and the hypocrisie of *Clare*, were of as great merit and power with God, as the blood of Christ. The like wee read of the *Iacobins* of the Order of Saint *Bennet*, who to countenance their opinion against the *Cordeliers*, about the sinnelesse conception of the Virgin *Mary*, suborned a nouice of their Couent to counterfeit Saint *Francis*, and to suffer with great torment, fiue wounds to be seared into his body, with a number more such like impostures; and to declare vnto the people how all this was done vnto him by the reuelation of the blessed Virgin. The whole story is at large related by *Paulus Langius* a Monke of the same Order: declaring withall, that the Magistrates of *Berne* where the Tragedy was acted, finding out their knauery both by diuers euident suspitions, and also by the confession of the counterfeit himselfe, seazed vpon the Authors thereof, and after degradation, committed them to the fire to bee purged of their villany. If the markes of Saint *Francis* had bene as well examined, as these were of this poore Nouice, I doubt not, but they would haue beene proued to be of the same nature and stampe.

Paul. Langius. Chron. Citizense. an. 1206

8. But to leaue their *Francis*, and to come to *Dominicke* another grand Saint of theirs, and some of the rest of their Saints. This Saint *Dominicke* hauing a man presented vnto him, that was possessed with deuils, tooke his Stole, and first putting it on his owne necke, after inclosed with it the necke

of

of the Demoniack, and commanded the deuils to torment the man no more, at which command they themselues were tormented within the man, and desired of him leaue to depart: but he would not, except they would giue a pledge that they would no more returne vnto him, and the pledge must bee the holy Martyrs whose bodies lay buryed in that Church: Which after the deuils had (with much adoe) obtained of the Martyrs to be their pledge, and proued it to bee so by the turning of their bodies in their graues, their heads being remoued to the place where their feet should be, he set them free to seeke their fortune in the broad world. This fine Fable is accompanied with another of the same mettell. As Saint *Dominicke* was once preaching in a place, after the Sermon, certaine Ladies which had beene seduced by heresies came and kneeled at his feet, and said vnto him: O thou seruant of God, helpe vs: if it be true which thou hast preached, the spirit of Error hath hitherto blinded our thoughts. Then he said vnto them, be still & waite a little, and you shall see what Lord it is that you haue serued. And by and by they saw leaping into the middest of them a great black Cat, with broad flaming eyes, & a bloody huge tongue hanging downe to his nauill, a wreathed tayle turned vp to his backe, shewing his filthy part behind, out of which came an horrible stinke, and when hee had encompassed round about the Ladies on each side, at last hee mounted into the steeple by a Bell-rope, and left a filthy sauour behinde him. Then the Ladies gaue God thankes, and returned to the Catholike Faith, *Aut mentiuntur poetæ.* I omit how Saint *Dominicke* forced the deuill that came to tempt him, to hold him the candle till it burnt his fingers, and made him yell and howle; because this is already touched before by *Canus.* But to leaue these two, and to come to some other of their Saints.

Henr. Stephan. præfat. ad Apolog. pro Herod.

And first of *Augustine* the Monke, our pretended English Conuerter: this man hauing a holy staffe in his hand which he vsually walked withall, on a sodaine (saith his Legend) it flew out of his hand, and pitched three furlongs off, where it founded a plenteous Well, which was neuer seene before.

Againe he telleth, that hee cursing the people of Kent for mocking him, their children were presently borne with long tayles in token of Gods vengeance vpon them for abusing so holy a man. And that which is yet more strangely ridiculous, it relateth that he raysed vp at a Masse two Ghosts out of the graues, one of a Lay-man that died excommunicate for not paying his tithes and had lyen in hell 150 yeeres, and the other of the Priest that accurst him, who at his request absolued this poore Ghost, and so they returned both to their graue in peace. Full of like wonderous lies is that Legend which I forbeare to mention. Next I come to Saint *Iuniper* who was accounted of Saint *Francis* for a most holy man, of whom in the foresaid booke of Conformities we finde these two stories. The first is, that on a certaine time he being purposed to play the Cooke, set on a kettle with Pullets, without pulling, drawing, or washing them, together with other flesh and rootes in like manner: and hauing made these boyle together vpon a great fire, brought this braue dish to his compainions, who found no distast nor fluttery in it, but all as fine and neat as might bee. This tale cals to my minde another of the same nature, but of a contrary effect, to wit of a Pilgrime, that comming to demand iustice for the murther of his Sonne of a Magistrate, who being then at dinner, was vnwilling to heare him: heecaused the Capon that was on the table ready drest and hot, to start vpon the feet, and to be couered with feathers and flye away, to the end he might thereby iustifie the truth and equity of his complaint. The second story of Friar *Iuniper* is, that being lodged at a certaine time by a friend, in a faire bed and white sheetes, hee left behinde him in the bed his filthy Excrements for payment, without bidding his Host so much as fare well: now these two honest stories are recited in that booke, to shew the humility of this holy Friar: but this is humility with a witnesse, except he was moued to such an act by reuelation, or that the thing he left behinde him in the bed, was a memphiticall perfume, and not a stincking excrement, and then he was a great deale more holy then another Friar called *Raf-*

fin,

fin, who made the deuill to flee away with this threat, that hee would doe a thing in his throat. I could adde to these beastly tales, another of S. *Genoule*, who when his wife chanced to say, that he could worke miracles as well as her backe side could sing; laid this punishment vpon her, that all the rest of her life, she neuer opened her mouth to speak, but a cracke with an euill sauour came out behinde. But to returne to S. *Iuniper*, it is no maruaile that he was so humble to beguild his bed, seeing (as it is in the book of Conformities from whence these braue stories are fetcht) one Friar *Iohn de Vallees* affirmed, that he smelt the sauour of the said *Iuniper* 12. leagues off, so odoriferous was his sanctified body. We read in the Legend of Saint *Machary*, that he did penance seuen yeeres, amongst thornes and bushes, for that vnaduisedly hee killed a Flea that bit him; neither can I forget another act of Saint *Dominicke*, recited towards the end of his Legend, an act to make good companions laugh, and geare at: it is this. There was a certaine Nun called *Mary*, that was diseased in her thigh for the space of fiue moneths, with great paine and hazard of her life: at last she thought with her selfe that shee was vnworthy to pray vnto God, and to be heard; & therfore prayed Saint *Dominicke* to pray for her, that she might recouer her health: after whose prayer shee fell asleepe, and in her sleepe saw S. *Dominicke* standing by, who drew out from vnder his Cope an ointment of pleasant sauour, and therewith anointed her thigh: and when she demanded the name of the oyntment, Saint *Dominicke* answered that it was the oyntment of Loue: this is the tale, and I leaue the interpretation thereof to the Reader, without saying what I thinke: onely a merry man may imagine, that it was neither better nor worse, then the priuacy of Saint *Francis* with Saint *Clare*, a holy Virgin, and with Friar *Masse* a beautifull yong man related in the booke of his Conformities.

Vide Hen. Stephan. præfat. in Apol. pro Herod.

9. But not to trouble the Reader with more of these idle Fables, I passe ouer Saint *Germaine*, who preaching in *Britaine*, becaus the King did not entertaine him in his house, therefore the next day possessed him of his Crowne,

and placed a Neat-heard in his roome, that had entertained him: and Saint *Cosme* and *Damicen*, who cured a deuout worshipper of them, of a Gangrene in his thigh, by cutting it off whilst he slept, and fetching a Blackemores thigh that was lately buried, and fastning it in the place thereof. And Friar *Bennet* of *Arezze*, who being a deuout worshipper of Saint *Daniel*, whose Sepulcher is in *Babilon*, was carried thither vpon the taile of a Dragon, and cut off his finger for a Relike, and was brought againe by the same meanes he went; and how he being in a tempest cast into the Sea, was like a second *Ionas*, enclosed with a cloud, and transported into Paradise; where being asked of *Enoch* and *Elias* what he was; he answered, I am a brother of S. *Francis*: which *Enoch* and *Elias* no sooner heard, but they danced for ioy, and led him vp and downe to view that pleasant place: from whence, he was presently after taken by a little cloud, and carried againe into the Sea, which men seeing, were wonderfully astonished. I omit (I say) these, with a number more, and end with their tales of the blessed Virgin, and our Sauiour Christ. For as their owne *Melchior Canus* affirmeth, they haue euen dared to abuse them with their Lyes, as they haue done other Saints. For their fabulous tales and miracles concerning Christ, I referre the Reader to those Apochrypha bookes which are written of the life of Christ, where they shall finde a whole thraue of them. As for the blessed Virgin, they attribute to her such strange miracles, as doe rather deserue contempt then credit. As that shee changed her selfe into the forme and habit of one *Beatrix* a Nun, and serued in her roome fifteene yeeres, whilst shee played the Harlot abroad, and that at length *Beatrix* being oppressed with pouerty, came to the Nunnery gate in a secular habit, and asked the Porter whether he knew *Beatrix* or no, who was somtime Guardianesse of that Colledge. He answered, I know her well, she is a good & holy Dame, & hath liued long without reproch in this house: which speeches she wondring at, and departing, the blessed Virgin appeared vnto her, and told her how she had supplyed her place in her habit,

Cæsar. Illust. miracul. lib. 7. cap. 35.

habit, and bad her now returne, for none liuing knew her fault. A tale deuiſed by filthy Monkes, to encourage their deuout ſiſters to play the harlots freely, in hope that the Virgin *Mary* would couer their faults : and thus they make a Virgin, a patroneſſe of whoredome ; as may appeare alſo by another tale. A certaine Abbeſſe being with child, the Virgin *Mary* to hide her fault, preſented her ſelfe in her ſhape to the Biſhop to be examined, and ſhewed by proofe that ſhe was not with child, and ſo cleared her from the imputation. But they do not onely make her a patroneſſe of whoredome, but of theft alſo, as this tale witneſſeth. A certaine woman hauing robbed her husband, ran away with a Prieſt that had alſo robbed the Veſtery, and being purſued and taken, the Virgin *Mary* commanded the deuill that had tempted them to this ſinne, to deliuer them againe and reſtore them to their owner ; who preſently freed them of their priſonment, and put the woman in bed with her husband, and the Prieſt in his owne houſe, bringing back againe alſo the things they had ſtollen into both places, and inſtead of them, left two deuils in priſon in their ſhapes : and ſo they denying the fact, & the deuils being found in the priſon who manifeſted what they were, and vaniſhed ; the parties were acquit both of their puniſhment, and reproach. What ſhall I relate how another woman tooke the Virgin *Maries* Son out of her armes, and vowed to keepe him from her, as ſhe did, till ſhe had freed her ſonne which was in priſon ? And how they bring her in ſometimes kiſſing an armed man, or a Monke, ſometimes giuing ſucke with her teates, and ſometimes giuing a man a box on the eare, with a number ſuch like vnbeſeeming acts : or how to ſaue the credit of an Abbeſſe who was with child, ſhe commanded two Angels to play the midwiues, and to carry the child in her name, to a certaine Hermite to be kept for her till it was ſeuen yeeres old : Or how ſhe came to the Cell of one *Alanus*, and was ſo familiar with him, that ſhe not onely eſpouſed him to her husband, but alſo kiſſed him, and opened to him her paps, and poured great plenty of her owne milke into his mouth. Theſe are

Miracoli, della gloriosa Virg. Maria tratti m. Milan, Anno. 1547.

ſufficient if not too many, to ſhew, not onely the falſity, but alſo the ridiculouſneſſe, of moſt of their miracles which they ſo bragge of; and how fitly they anſwer thoſe which S. *Paul* and S. *Iohn* aſcribe vnto Antichriſt.

10. To the ſecond ſort of Popiſh miracles, appertaine thoſe things that to the outward ſenſe ſeeme miraculous, but indeed haue nothing of a miracle in them, nor of a ſupernaturall effect. As that which *Cæſarius* reporteth for a miracle, that vpon the Eue of S. *Mathias*, a thunder-bolt fell vpon S. *Andrewes* towre in *Collen*: For how often is it heard to thunder, not onely at the end of February, but alſo in the moneth of Ianuary, and December? And that in the yeere 1222. thunder falling vpon a Theater, twenty men were ſtriken dead, and onely one Prieſt aſcaped, flying when hee ſawe the others burning. In briefe, if any one by any meanes were cured of ſome greeuous diſeaſe, or were deliuered out of priſon, or his ſhip after a tempeſt were arriued at a good Hauen, or eſcaped ſhip-wracke, or any ſuch like thing; if the party called vpon any of their Saints, preſently they cry, A miracle, as if ſome extraordinary matter was happened; when it is meerly the prouidence and goodneſſe of God, that cauſeth the Sunne to ſhine vpon the iuſt and vniuſt that hath done it: and ſurely in ſuch things if any thing be miraculous, it is the ingratitude of men, who hauing felt the ſuccour ſo preſent of the diuine Maieſty in their neceſſities, in ſtead of offering vp vnto him the cup of thankſgiuing, they giue the glory of their deliuerances to Idols, and dead creatures, and ſo robbe him of the homage which is due vnto him. Like vnto *Ieroboam*, who ſaid of his Calues which he had newly faſhioned, *Behold thy Gods, O Iſrael, which brought thee vp out of the Land of Ægypt*: or to *Beltaſſar* the King of *Babylon*, who is reproued by *Daniel*, for magnifying his Gods of Gold, Siluer, Iron, Braſſe, and Wood; that neither ſawe, nor heard, nor vnderſtood; and not praiſing the God of heauen, in whoſe hand was his breath and all his waies; or to the Emperour *Marke Aurelius*, who hauing by the praier of his Chriſtian ſoldiers, obtained a memorable and

Cæſar lib. 10. cap. 27. 28.

1. King. 12. 28.

Dan. 5. 23.

and miraculous victory againſt the *Marcomans*, in ſtead of giuing the glory thereof to the true God, attributed his victory to *Iupiter*, cauſing it to be engrauen in a pillar in honour of that Idoll, as *Baronius* reporteth.

11. To this kind, I may referre all ſuch counterfeit miracles, as haue appeared ſtrange to the ignorant perſons, as haue bene contriued by the ſecret Iuglings and fraud of men: as that of *Ioane* the holy Maid of *Kent*, who was long time held for a Propheteſſe, by the ſubtile inuention of the Gray Friars: For they ſaid that ſhe was deſcended from heauen, and that ſhe did neither eate nor drinke, though in ſecret, ſhe banqueted and reuelled with her holy Fathers. Amongſt other things, they perſwade the ſilly people, that ſhe knew the ſinnes of all perſons; and indeed ſhe would tell them that came vnto her, the ſinnes that they had committed; but it was by this meanes: the Friars ſuffered none to come vnto her, but ſuch as had firſt confeſſed themſelues to their Ghoſtly Father; and ſhe had a place fitted of purpoſe, where this holy Hypocrite might heare their confeſſions, being herſelfe vnſeene: But her coſonage being at length diſcouered, ſhe with her holy Fathers, the deuiſers of this miracle, was executed to death, as our Chronicles witneſſe. Againe, a certaine Pardon pedler of S. *Anthony*, vſed this tricke of legerdemaine to gaine credit to his Saint and himſelfe: he ſtrowed gunpowder in the neſt of a Pye, that was neere vnto the place where he was to preach, and then tyed vnto the neſt a little cord, ſetting fire on the other end thereof. Now as he was diuulging his pardons in his Sermon, the Pye ſenting the powder, made a great noyſe, whereat he expecting the ſame, and knowing that the fire was crept neere vnto the neſt, cryed out: *Thou wicked beaſt, that hindereſt this holy preaching, S. Anthony will burne thee with fire:* and by and by, the fire being got to the neſt by the cord, burned it, with the yong ones that were therein: and ſo a miracle was cryed, to the great gaine of this pardon monger. The ſame Author reporteth another miracle of the ſame impreſſion: to wit, that theſe Priests of S. *Anthony*, vſed to make hot

Iob. Menard. lib. declar. Regle & eſtat. de Cor. Aelers.

hot their little crosses or images of brasse, whilst the good wife went into her garner or cellar to fetch them their almes: and when she had offered her guift, they caused her to kisse the said crosse or Image; which being found hot, they perswaded the good woman, that S. *Anthony* was angry, as not being content with her gift; and then in hast she returned againe to augment the same, and finding the image growne cold, it was a signe (as they perswaded her) that S. *Anthony* was well pacified. He relateth another also, acted by the masters of the same faculty, to wit, how a gallant of this trade, being offended that nothing was giuen vnto him at a poore husbandmans house, set fire on the stable where his Kine were, which burned not onely the stable, but the rest of his house, and all his goods: and this went currant for a miracle of S. *Anthony*, till the villany was discouered. He addeth also another story of the same subiect, how another of S. *Anthonies* Priests, cozened a poore butcher and his wife of a peece of linnen cloth, by perswading his wife, first that her two Swine which she had, would shortly turne vp their heeles, vnlesse they were cured by some holy blessing of S. *Anthony*. For which, she must giue him that peece of linnen cloth which was in her house, which she did: and then by deluding her husband that pursued him for the cloth, with putting some fire into it, which made it to burne and smoke, so that the poor man astonished, gaue backe the cloth to the Priest, and cryed the miracle, and went about the Country with him to publish the same. Againe, in the Country of *Berry* in *France*, there was a Chambermaid of a Priest (to speake in reuerence to their shauen order) that receiued a swines blood into a Tinne platter, the Bosse whereof was fashioned with the picture of S. *Peter*, the which plate the Priest vsed for the receiuing of his offerings of the people: now it happened that some drops of the blood entred into the Bosse, and there congealed, which afterward being thawed, appeared in the face of S. *Peter*, and then loe, the bels rung, and the people assembled together, to see this great miracle; and so was it beleeued, till by another Priest that enuied his fellow,

Vide Henric. Stephan. in præfat. ad Apol. pro Herod.

fellow, the cause was discouered, and the miracle dismiracled. A like tale the same Author reports to haue happened at a Castle without *Bourges*, it was thus : It chanced that a Pigion bleeding with a blow which it had receiued, light vpon the head of an image of our Lady, where it came to passe, that the blood ranne downe vpon her face: presently a miracle was proclaimed with a loud outcry ; but the Kings Lieutenant causing the head to be searched, found both the feathers of the foule, and blood in the holes thereof; and then the miracle which had bene cryed so loud, was faire and soft vncryed againe.

12. It is no newes, nor strange thing, to heare of infinite numbers of blinde, lame, and diseased persons, that haue bene cured by such a Saint, or such a Crucifix, or such an Image ; and especially by the Images of our Lady at *Lawretto*, *Halls*, and *Sichem*, and other places. But it is to be noted, that though some such cures might be wrought by the power of Sathan, to further superstition ; yet most of them were meerly counterfeit : for it hath bene an ordinary practise of Popish Priests, to haue men to faine themselues blind, or lame, or otherwise ill affected with some dangerous disease, and then to returne as if they were sound and healed. There be many examples of this kind of impostures : But I will relate onely three, out of *Henry Stephanus Apology*. The first is of S. *Renand* at *Paris*, in the suburbes of our Ladie of the fieldes, which Saint, the Monks of that place would make men beleeue, was the most holy and greatest worker of miracles, that was within fifty miles round about. And to this effect, they suborned certaine lame, and blind, and other counterfeites, who knew their watch-word, when they should cry, *I am cured* : But it happened, that one amongst the rest, that said he was borne blinde, and making the same outcry, *I can see* : a certaine man desirous to discouer the abuse, bad him if he could see, to tell him what colour the lining of his cloake was of; the counterfeit presently to proue that he could see, told him directly the colour : which being heard of many, their knauery was reuealed ; for how

could a man borne blind iudge of colours? The second example is, of those that faine themselues sicke of the falling sickenesse, which is called S. *Iohns* euill, and therefore they vse to pray vnto him for remedy thereof. Some such went vpon S. *Iohns* Festiuall day, to entreat his helpe, who after they had fomed and cryed a long time, *Iohn, Iohn, Iohn*, about his shrine or image, made shew to be healed: wherein is an apparent impudent falshood, for they that fall of that euill, can neither speake, nor moue, as all know. The third example, is of a certaine Monke of *Venice*, called *Fra. Mathio*, to whose sepulcher there resorted multitudes of people, that seemed either blind, or lame, or impotent in some member, or distressed with some euill or other, and these persons lodged at the best *Innes*, for they were well waged for their paines: but ere they had stayed any while there, they became all sound and well, as they reported: howbeit this iugling tricke was easily spied and discouered by all men of vnderstanding, and therefore the Priests being ashamed of it, laid it soone aside; and so this holy Monke was not so soone canonized, but he was decanonized as soone. And this in truth was, and is an ordinary practise of Romish Monks and Priests, deluding poore people, and blinding their eyes with a mist of supposed miracles; when indeed there was no such matter, but all hypocrisie and dissimulation.

13. And to conclude, what should I speake of the speaking, weeping, nodding, stretching forth the hand, and such like actions of their images? are they not all forged in the same shop? The Image of the blessed Virgin is said to haue spoken to S. *Bernard*, bidding him good morrow, and to S. *Hyacynth*, entreating him to take her and her Sonne with him, when he fled from the *Tartarians*: and to *Alexius*, who staying long in the Church Porch, the image of our Lady bad the Sexton let him in. And the crucifix to *Thomas Aquinas, Thou hast written well of me Thomas, what reward wilt thou haue*? And to the Councill of *Wincheſter* gathered together about the question of Priests marriages, *Take Dunstanes waies vnto you, for they are the best*: as hath bene declared

declared before. Concerning all which, I may giue the same censure, that *Polydore Virgil*, otherwise a strong Papist, doth of the last; that they were nothing but the contriuings of subtile Priests, who hiding themselues, either behinde or in the hollow of the image, vttered these voyces: witnesse these few examples. A certaine *Florentine*, a deuout worshipper of S. *Iohn* Baptist, was at a time inquisitiue of the image of this Saint, whether his wife had euer plaid false with him or no: which request being ouer-heard of some *bon compagnion*, he placed himselfe so closely behinde the image, that the next day when the deuout iealous foole came againe, he spake vnto him, and bad him come againe the next day, and he should be resolued of his doubt: he supposing it to be the voyce of the Saint, came at the time appointed, and then the other not failing to lurke in his old place, told him that his wife had plaid false, and that he was a cuckold: at which the poore man, being first abashed, at length grew into choller, and said to the image: *Cursed be thou of God, thou hast alwaies bene an euill tongued Saint, and therefore Herod cut off thy head:* and so with other reproachfull speeches he departed in discontent. This story is to be seene in an Italian booke entitled *Piacevoleze del piovano Arlotto*: and doth not onely shew how images speake, but also how sawcily they handle their Saints, when they anger them in any thing. To which purpose, the same Author reporteth another story, which I will not forbeare to set downe by the way, that we may the better iudge of their deuotion: It is this. A Cooke of *Florence*, that vsed with great deuotion to worship an image of a yong Iesus Christ, to wit, of that age which he was of when his mother found him in the Temple disputing with the Doctors, had but one Sonne, who with a tyle falling on his head, was so wounded, that he was like hardly to escape. Then the Father runneth in hast to his little image, and instead of a candle which he vsed to offer vnto it, brought a good rod to terrifie it, praying it since he had serued him so long, & had neuer receiued any boone from him, now to grant him the life of his child, that was all his com-

Vide Hen. Stephan. præfat. ad Apol. pro Herod.

fort and hope : but his Sonne dyed, and he in a rage returned to his little Ieſus, and without either kneeling or reuerence ſaid vnto him : *Thou boy, I renounce thee, and will neuer ſerue thee more : wouldſt thou not grant me this one requeſt, for all the ſeruice I haue done thee ? If I had prayed to this great crucifix which is hard by thee, I know I ſhould haue bene heard, but this it is to deale with boyes, I promiſe thee for thy ſake I will neuer haue to do with boyes againe.* What ſottiſh ignorance, what prophane ſuperſtition is here? Ignorance, in diſtinguiſhing betwixt a great Ieſus and a little one, an old and a yong : and prophaneneſſe, in defying him whom he had worſhipped as his God. But to returne to my purpoſe of ſpeaking images. There was one that prayed to the image of our Lady, and hearing an anſwer that pleaſed him not, made by ſome iugling Prieſt behind the image, he iudged by the manner of the voyce, that it was not the mother that ſpake, but the child, and therefore ſaid vnto him, *Hold thy peace thou little wagge, ſuffer thy mother to ſpeake, who is elder then thou.* By this hand full of flower, we may iudge of the whole batch of talking images : And that the Weeping, Sweating, Nodding, and Mouing of images, is a loafe baked in the ſame ouen, as diuers examples do teſtifie : for their teares and ſweat might eaſily be procured, by diſtilling by night into ſome concauity of the image, either water or oyle : or by annoynting their faces without, and heating them within, with a chafing-diſh of coles. As old men in the Country ſticke not to tell of an image at *Berry*, neere the Abbey of *Ramſey*, which vſed to ſweat ; and that ſweat was held a ſoueraigne remedy againſt all aches, and weakneſſe in the backe ; and therefore happy was he that could get any of it in his handkercheife. So there was a crucifix at *Maret*, neere vnto *Tholouſe*, downe whoſe cheekes teares vſed to diſtill ordinarily ; but deceitfully, as my Author affirmeth to haue bene proued by ſearch. The like may wee thinke of that Roode of *Poyteirs*, which when *William Longſhamp* Biſhop of *Ely* lay a dying, let teares fall aboundantly out of his eyes, as if it had bene a flood of water : but no

Houeden.

maruaile,

marualle, for they ſay it was the vſe of that Rood alwaies to mourne when a Biſhop departed. Concerning mouing of the hand, the Image of Saint *Nicholas* at *Weſtcheſter*, may ſerue to diſcouer the tricke of all the reſt: for at the burning of it in the market place of the City, it was found that the Image was made with ſuch a deuiſe, that if one ſtanding behinde did pull a certaine ſtring which was in the backe part thereof, it would moue the hand as if it bleſſed the people. This is knowne to be true by many of the inhabitants yet liuing. But this was a bleſſing Image: the next I ſpeake of, was hurting and malicious. For when as a certaine Peaſant of *Burgundy*, neere vnto a Towne called *Chaſcule*, was praying to a Crucifix for the ſoule of one newly deceaſed, and for whom the Bels rang, the Crucifix in ſtead of making onely a ſigne to him by nodding his head, by the weight of him that was behinde it, fell downe right vpon him, and ſo cruſhing the poore man, that the ringers were faine to leaue the Bels, and carry him to his houſe halfe dead; where hee lay ſicke a long time, after which ſickneſſe returning to the Church, and ſeeing a faire young Crucifix with a ſmiling countenance in place of the old, which had broken it necke in the fall, hee could not forbeare but ſay thus vnto it: *What good countenance ſoeuer thou caſt vpon me, yet I will neuer truſt thee: for if thou liue to the age of a man, thou wilt bee as wicked as thy Father that thought to kill mee.* I could enlarge this point with many more ſuch like examples; but theſe I thinke are ſufficient to declare, that a great part of their pretended miracles, are nothing but things either effected by naturall cauſes, or deuiſed by ſubtle Prieſts for their owne gaine. And they themſelues when they call *Pia fraudes, holy deceites*, doe plainely intimate as much: and *Caietane* a Cardinall and a great learned Diuine ſaith, that the credit of their miracles dependeth vpon the report of men, who becauſe they are men, may both deceiue others, and deceiue themſelues.

Agrippa de vanitat. ſcient. cap. 97.

14. As touching the third ſort of their miracles, they are ſuch as are indeed things admirable to the eyes and opinion

of men, but yet are not true miracles, which cannot bee effected but by a Diuine power: whereas these are meerely the workes and effects of euill spirits, as were the wonders of *Pharaohs* Magicians, the deuill heerein ayding his seruants, and enabling them to worke meruailes for the aduancement of his owne kingdome. As for example, cannot the deuill willingly quit a possessed *Demoniack*, making shew to be forced thereunto by Exorcismes? Cannot he disturbe the humours in a body, and so cause some sudaine sickenesse, which shall cease as soone as hee withdraweth his working? They heale truely, when they cease to hurt. He that desireth examples of these wonderments, shall finde a full armefull of them, in the booke of Saint *Francis* Conformities with Christ. For whereas it relateth so many healings of the sicke and diseased, so many raisings of the dead, and other strange things done by him and his disciples, that it might seeme they had all miracles at command, and that it was as easie and ordinary for them to worke a miracle as for to eate and drinke: what should we imagine, but that either they are lying Fables, or if true, feates of Sathan to delude mens soules? For is it likely that they should exceed Christ and his Apostles, in the power of working miracles? And to whom but Sathan can we ascribe it, if it be true that Saint *Francis* Cowle should be so miraculificous, as to giue sight to three blinde persons, a man and two women? and that his Breeches had that vertue in them, to make women conceiue with Child that were naturally barren? with a number such like. But they bragge of no miracles so much as of those that haue accompained their Masse: and yet can they not produce a stranger wonder in this kinde, then that which *Irenæus* reporteth to haue beene acted by a certaine heretieall Impostor, called *Marke*. For in celebrating this Sacrament, he so changed the colour of the wine, that it appeared to be very blood, and caused a little wine so to puffe vp and swell, that it filled the whole Cup, and ran ouer, yea and another greater vessell also without any addition or augmentation of the liquor. This must needs bee a Sathanicall

Irenæus lib. 1. cap. 9.

illusion,

illusion, and so it is censured by *Irenæus*. In like maner in the Church of *Rome*, one of their owne Schoolmen confesseth, that there appeared sometimes in the Sacrament the very substance of flesh, either by the legerdemaine of men, or by the operation of the deuill. And *Biell* vpon the Canon of the Masse affirmeth, that sometimes miracles are wrought at Images by the working of deuils, to deceiue such as addict themselues to those misordered seruices, God so permitting, and their infidelity requiring. They tell how Saint *Dominick*, and S. *Francis*, were rauished vp into the aire, which is a strange thing if true, but yet such as might be effected by the deuill. For *Eunapius* in the life of the Philosophers saith, that *Iamblicus* whilst he was praying, was hoisted vp ten cubits from the earth: and themselues write, that *Simon Magus* vsed to flye in the ayre, till Saint *Peter* brought him downe headlong to his confusion. *Cæsarius* a Monke, reporteth likewise, how a certaine Knight called *Gerrard* of *Hollerbach*, going a Pilgrimage to Saint *Thomas* in the *Indies*, and promising his wife to returne within fiue yeeres, or else that shee should haue liberty to marrie, diuiding a Ring betwixt them in pledge of this agreement, vpon the very day of the expiration of these fiue yeeres when she was married to another, was transported by a deuill from the *Indies* to his owne house before the new married were got to bed, & being known of his wife by the halfe Ring dispossessed the other of his prize. When therefore we read such examples of Monkes and others, transported from place to place, why should we not conclude, that the deuill furnished them with Horse, Chariot, and Coachmen, as he doth often to Coniurers and Witches, and not that they were transported by a fiery Chariot from heauen, as *Elias* was? So that when we heare of mouing Images, of Saints going through the fire without burning, of entring Churches and other places the doores being shut, of plagues falling vpon those that despised their Saints, and such like things; wee ought to remember that *Simon Magus* did by the power of the deuill as much, or more. Hee (saith *Baronius*) made Images to walke,

Alex. Hales in 4. sent. q. 13.

Cæsar. lib. 8. cap. 19.

Baron. An. 68. 22.

walke, rolled himſelfe in fire without burning, flew in the aire, turned ſtones into bread, opened barred doores, broke chaines of iron, cauſed many ſhadowes to walke before him, which he ſaid were the ſoules of men: and laſtly, if any durſt repute him for an Impoſtor, he either afflicted with diſeaſes, or tormented him with euill ſpirits.

15. And indeed what miracles can the Church of *Rome* brag of, which are not equalled by the heathen through the operation of the deuill? It is written of *Apollonius Tyaneus*, that he raiſed to life a young Maid laid in her Coffin; that he baniſhed the peſtilence out of *Epheſus*, for which cauſe the *Epheſians* erected a Statue vnto him in their City, and offered ſacrifices vnto him, as vnto a God: hee being at *Epheſus* declared to the Citizens the death of the Emperor *Domitian*, at the ſame houre that he was ſlaine at Rome: and that which is moſt ſtrange, that he did not onely worke wonders in his life, but alſo after his death, at the Monument which was ſet vp vnto him. So *Seleucus*, whilſt hee was ſacrificing, the wood that was aboue the Altar, turned it ſelfe toward the Image of *Iupiter*, and was fired no man knowing how. A Romane Virgin carried water in a Syue: another drew with her girdle a ſhip that was drowned in the ſand, into the Hauen, which by the ſtrength of Men and Oxen could not bee moued. In the ſecond Punick-warre, an Oxe ſpake, and ſaid; *Caue tibi Roma, Beware to thee Rome.* The Emperor *Veſpaſian* (if *Cornelius Tacitus* may be beleeued) opened the eies to one that was blind in *Alexandria*, at the aduertiſement of the Oracle of *Serapis*, and cured one that was lame. And in like manner did the Emperor *Adrian*, to one that was borne blind, as *Spartianus* reporteth. But that which *Lipſius* writeth of a certaine Tablet taken out of the Temple of *Æſculapius*, confirmed alſo by *Baronius* in his Annales, is not onely ſtrange, but euen a perfect picture of Romiſh miracles; for he affirmeth that in this Tablet it was recorded, that one *Caius* a blind man worſhiping at the Altar, was reſtored to ſight by touching the Altar with his fingers, and after putting them into his eyes: and how one *Lucius* deſperately ſicke

Baron. An. 139. 4.

sicke of a Pluri sie, was cured with the ashes of the Altar, mixed with wine and applyed vnto his side; and how one *Iulian* was cured of an extreame vomiting of blood, by taking a few graines of a Pine-Apple from the Altar, and eating them three dayes being mixed with hony: and how one *Valerius Aper* a blind Souldier, recouered his sight by annointing his eyes with the blood of a white Cocke mixed with hony. Now it is to bee noted, that all these things were done by the aduertisement of the Oracle; and that those that were thus cured, returned and gaue thankes vnto the Idoll, or rather the deuill for their deliuerance. If these reports were false, as some thinke, then wee may iudge the same of Popish miracles; and if true, then wee see that if such wonders might be done vnder the first Beast, for the vpholding of their heathnish Idolatries, why not vnder the second, for the maintenance of Antichristian superstitions? And that we may see that these two Beasts are not vnlike, I will conclude with two notable examples. The first vnder Pope *Adrian* the sixt, when the City of *Rome* was greatly afflicted with the pestilence; A certaine Greeke named *Demetrio Spertano*, tooke a Bull and cut off a part of his right horne, and whispering some charme in his right eare, made him instantly so tame, that he led him with a threed tyed to his left horne, to a pillar where hee sacrificed him, whereupon the contagion presently ceased. This abominable sacrifice was tolerated at *Rome* vnder the Popes nose, and at that time when Popery was in the ruffe, and when it was no lesse then death to preach the pure doctrine of the Gospell. The second is more horrible, acted by Priests at the siege of *Mount Dragon* in *Naples*: the story is this. The Castle being ready to yeeld for want of water, certaine people of the City deceiuing the Watch and Sentinells of the enemies campe in the night, drew to the Sea banke an Image of a Crucifix, and cast it into the Sea with execrations and imprecations, and in the meane while, the Priests set an Asse at the Temple gate, and sung him a funerall Hymne, as to one about to dye, and then put a consecrated Hoast into his mouth, and burned

Remond. de Antich. cap. 27 Paul. Iouius. hist. lib. 21.

Adrian. Pont. in. de bello Neapol. lib. 5.

him aliue at the gate of the Temple, which deuilliſh ſacrifice was no ſooner performed, but the heauen was couered with clouds, a ſtorme aroſe, and with thunder and lightning, a great abundance of raine fell, and ſo the beſieged were deliuered from their danger. Is not this an horrible miracle of Romiſh Prieſts, and can any but the deuill be author thereof? For Chriſt crucified was drowned by them in his Image, and ſurely God could not be preſent at ſuch an abomination. Theſe be their miracles then that they vaunt ſo much of, either ridiculous Fables, or mens deluſions, or Sathan impoſtures. And it is Gods mercy that they bragge of them, ſeeing elſe wee ſhould want one maine Argument to proue the Pope to be Antichriſt, whoſe comming muſt bee with lying ſignes and wonders, and with the efficacy of Sathan to deceiue, if it were poſſible, the very Elect.

CHAP. 2.

Deluſions by Purgatory.

1. ANtichriſt like *Morpheus* transformes himſelfe into many ſhapes, ſometimes into the ſhape of a Lambe with *Seruus ſeruorum Dei*: ſometimes into a Lyon by his Excommunications and thundering threats: ſometimes into a Wolfe by deuouring not onely mens goods, but their bodies and ſoules by falſe doctrines: ſometimes into a Tyger, by cruell maſſacres and bloudy perſecuting the Saints: and ſometimes into a Fox, by ſubtle trickes and crafty deluſions. And as the Fox hath many ſhifts, and windings, & turnings to deceiue withall; ſo hath he many deuices to delude the world. One I haue diſcouered, which is by falſe miracles. And now I propound a ſecond, which ſhall be from the falſe opinon they haue of the Saints: not that I purpoſe to derogate any thing from the true Saints of God, who are bleſſed in heauen, and to be honoured on earth; but to ſhew how they are abuſed by the Papall Antichriſtian Church, and how thereby they haue deluded the world, and gained great

great riches to themſelues; for this is the cheefe aime of all their deſignes in this kinde, and therefore whatſoeuer brings water to this Mill, be it neuer ſo fooliſh, and againſt reaſon, they maintaine with might and maine, and what ſo is or can be ſpoken in oppoſition thereunto, is ſo much labor loſt, becauſe it is ſpoken againſt the belly which hath no eares. The old prouerbe is verified by them, *The ſmell of gaine is good out of any thing.* And when they are vpbraided with their couetouſneſſe, they laugh in their ſleeue with that auaricious *Athenian*,

* ——— *Populus me ſibilat, at mihi plaudo*
Ipſe domi ſimul ac nummos contemplor in arca.

Whereupon I remember the anſwere of a Monke of *Blois*, to one that mocked him and his Order; *It ſhall be long* (ſaith he) *ere you of the Laytie, ſhall ſo mocke vs of the Cleargy, as we haue many yeeres mocked you*: which hee ſpake hauing regard to the deluſions wherewith they had entertained the world a long time, and led them by the noſe as a Beare to the ſtake. I confeſſe he ſpake not ſo blaſphemouſly, as Pope *Leo* the tenth, who anſwered Cardinall *Bembo*, alleadging vnto him a text of Scripture, *What riches hath this fable of Ieſus Chriſt brought vnto vs?* Though as concerning riches this wretch lyed not, and had ſpoken truely if he had ſaid thus; *What riches haue wee gotten in abuſing the name of Ieſus Chriſt?* For it is incredible how great the Treaſures of the Church and Churchmen haue beene. *Baptiſta Fulgoſius* a great fauourer of the Romane Church, reporteth of one *Peter Riary* a Friar Minor that was made Cardinall by Pope *Sixtus* the fourth, who contented not himſelfe onely to weare in his priuat houſe garments of cloth of Gold, and to vſe Couerlets for his bed of the ſame ſtuffe, but euen the tickes for his beds were cloth of Gold for the moſt part, and the reſt ſilke. He relateth alſo how at *Rome* he made a Feaſt to *Ellenor* of *Arragon*, who went to marrie with *Hercules d'Eſte* Duke of *Ferrara*, wherein he furniſhed her ſeruice

Henry Stephen quo ſupra.

Baptiſta Ful. geſ. de hom. luxu. atque delicijs l. 9. cap. 1. p. 673.

with ſuch variety of diſhes, and abundance of exquiſite cates, that the banquet laſted ſeuen houres: during which time (leaſt they ſhould be weary of eating) he intermixed diuers ſports and enterludes: and to oſtent his high Magnificence, at euery ſeruice his ſeruants changed their habits, and came in new attyre. And yet all this is nothing, in compariſon of that which he expended vpon his Harlot *Tureſia*: for he entertained her in that ſumptuoſitie and pompe, that her very ſhooes were couered with precious ſtones. This *Fulgoſius* reporteth out of his owne knowledge and view. But to returne to Pope *Leo* that wondered at the great riches which this Fable (as he called it) had procured vnto them: how did he augment the ſame by one onely (*rayſado*? A gray Friar of *Millan* called *Samſon*, out of the money which hee had gained by this meanes, offered an hundred and twenty thouſand Ducates for the Papall ſeate: and if he offered ſo much, what may we thinke that hee had gained ouer and aboue? For it is not likely, but that he would reſerue to himſelfe a good ſumme againſt all euents. Now if the riches of Seruants was ſo great, what may wee iudge of the riches of their Maſters? And to ſhew euidently that they make good the old prouerbe before named, the booty and tribute which they receiue from common Harlots doth manifeſt the ſame. For is it not abominable, that the ſucceſſors of Saint *Peter* (as they bragge themſelues to bee) ſhould receiue a good part of their reuenue from thoſe that got their liuing by the miſerable ſweate of their bodies, and that ſo filthy a gaine ſhould bee conſecrated to their holineſſe? True it is, that in the time of Pope *Paul* the third, the number of ſuch deteſtable Creatures was much diminiſhed, for he had in his regiſter recorded but fiue and forty thouſand, a thing greatly lamented by them, that the deuils kingdome was no greater, though for all that it be a good and round number. And it is certaine that the name *Courtizane* (which is the honeſteſt title of a Whore) aroſe from the Court of *Rome*, as being ſuch as were night and day entertained by the great Cardinalls, Prelates, and Courtiers. In a word *Barelet* one of

of their great preachers, giueth vs a true prouerbe that ran currant in his time: *That Priests, Monkes, and the Sea, are three vnsatiable things*: experience shewing the same to bee true, when as they did not onely sucke profit from the quick and the dead, but also pilled and polled their children from generation to generation.

2. One meanes amongst the rest, whereby they haue thus abused the world, and scraped together so great wealth, is a false perswasion wrought into mens hearts of the dead, whether such as are canonized and rest in heauen as they say; or such as remaine without canonization, are either simply in Paradise, or tormented in Purgatory: These be the two sorts of dead, which they raise their profit from. And to begin with the last first: who knoweth not, that the chiefe maintenance of simple Priests and Monks, was, and is drawn from their *Requiem*? as their common manner of speech witnesseth, *Let vs go drinke vpon the first skinne that commeth to the market*: witnesse also that Priest that thus complained to his parishioners: *What would you haue me to do my parishioners, you giue me no offerings, and if you dye not, wherewith shall I liue*? Now all this trafficke is grounded vpon the terror of Purgatory, from which men hoped to bee deliuered, by their large gifts to Priests, who should sing Masse for them. But if after they had sung their *Requiem*, their reward was not such, as that they might chaunt *Gaudeamus*; then was the deuill there presently, then the soules of them for whom so leane a *Requiem* was sung, returned to be reuenged of their Children, or Parents, or Friends, that had not so well rewarded the Priests, that they might by their powerfull Dirges be, if not wholly released from Purgatory, yet at least eased of some part of their torments. This is so common a tricke in the Papacy, to bring water to their Mill, and to drayne mens purses; as it will be but lost labour to stand much vpon it. Therefore to passe ouer examples which are frequent in this kinde of delusion: I say onely, that it was, and is, an ordinary custome and practise of the Romish Priests, when they confessed such persons as lay at the point

See *Henry Stephens* Præface to his Apology where these things are at large set downe.

of death, to cauſe them to make S. *Francis*, or S. *Dominick*, or ſome other Saint, the Patrone of their Religion, their heire, or elſe they could not be ſaued: by which meanes, they drew from ſome halfe, from others two third parts, and from others the whole ſumme of their ſubſtance; which ſhould haue bene to maintaine their wife and children: for ſometimes if the children refuſed to turne Monkes, they ſeazed vpon all as their owne inheritance. There be extant at this day many Teſtaments and Wils, that giue faith to this report. But that which is worſe then all, is, that ofttimes they do not ſtay till men be neere their end, but make them put off their clothes ere they be willing to go to bed, as the prouerbe ſpeaketh. Their Croyſado is a notable trick to this purpoſe; for neuer did any theefe ſo iniuriouſly take a trauellers purſe by the high way, as the Croyſado miniſters do ſecretly robbe and ſpoile infinite numbers of people; and that not onely the rich, but euen the poore alſo; making them to borrow, beg, or ſteale, to giue to this holy vſe; or elſe neither themſelues, nor their children, can be ſaued. By which meanes it is no doubt, but that many of theſe poore people, in ſtead of redeeming their ſoules from the deuill, as they ſuppoſed, haue euen ſold them into his hands. It is no new nor ſoft cry of theirs, that Paradiſe is to be bought for money, as the old Latine verſes found in S. *Stephens* Church at *Bourges*, engrauen in a Table of ſtone beare witneſſe. The firſt whereof is this, *Hic des deuote, cœleſtibus aſſocio te*: but neuer were men conſtrained to buy Paradiſe till this trick of the Croyſado was inuented: for the authorization and confirmation whereof, the Preachers of thoſe times alleadged many ſtrange tales and reportes, as this one among the reſt; that when the liuing gaue money to the Prieſts for the dead, the ſoules that were in Purgatory, hearing the ſound of the money ting in the baſon, fell a laughing for ioy of their deliuerance.

3. Thus was the world deluded in thoſe times, by theſe panick feares of that ſuppoſed fire of Purgatory, which men ſtood in more awe of, then of hell it ſelfe. But yet ſome were

were wiser then others, and easily smelt out this religious fraud : of which sort I will propound some few examples. Pope *Clement* the eight, being besieged in the Castle of S. *Angelo*, together with certaine Prelates his friends, a Gentleman of *Rome* was bold thus to say, *Hitherto I haue beleeued that the Pope could deliuer soules out of Purgatory : but now seeing that he cannot free himselfe out of this earthly prison, I am constrained to beleeue, that much lesse can he deliuer soules out of that infernall prison.* Another iest was acted at *Florence*, of the same mettall with the former : A certaine Florentine being importuned by some Friars, to cause Masse to be sung, to deliuer the soule of his Sonne lately deceased out of Purgatory ; hee consented, and promised them a crowne for their paines, when they had deliuered his Sonnes soule : whereupon the Friars hauing sung their Masses, forgot not to demand their crowne. But the Florentine made them this answer : *If you make it appeare vnto me, that you haue deliuered him out of Purgatory, you shall haue your crowne, but not before that be done.* The Friars, after long contestation, complained to the Duke, and desired iustice against the party ; who called the man before him, and demanded why he did not pay them according to his promise? to whom he answered, that his promise was vpon condition, that they should deliuer his sonnes soule out of Purgatory ; which if it might appeare that they had done, he would presently pay them. The Duke hearing this, told the Friars that the man had reason ; and therefore cause either the soule that you haue deliuered to come before me in person, and testifie his deliuerance, or let him send two other soules to witnesse the same, or at least let him send a letter signed with the hand of Iesus Christ, and then you shall bee sure to receiue your crowne. Thus was Purgatory derided, at *Florence* in *Italy*, vnder the Popes nose, and that in the time of their greatest blindnesse. Another like mockage was committed in *France*; for when as the Priests demanded their pay of a certaine man for deliuering a soule out of Purgatory by their Masses, he asked them ; If a soule that was once come out of that prison

priſon were in any danger to returne thither againe? Who anſwered, No: why then (quoth he) there is no neede that I ſhould giue you money for this ſoule that is already deliuered and in ſafety; I will rather keepe it for the deliuerance of one that is ſtill there detained. An *Italian* alſo at *Venice*, in as merry a moode, and with as good a grace, told the Popes Legate; that if his Holineſſe had bene well aduiſed, hee would not haue ſaid that he could deliuer ſoules out of Purgatory, but out of Hell. For concerning Purgatory, there were two things to proue: Firſt, that there is a Purgatory: and ſecondly, that he can deliuer ſoules out of it: whereas euery one beleeueth that there is a hell, and ſo there remained nothing but to proue, that he could deliuer ſoules out of it.

4. He that doth but well conſider the reaſons which they alledge for Purgatory, will ſay that there neuer was a greater deluſion in the world: for to omit the Texts of Scripture, which they wreſt and wring till they bleed againe, againſt all ſenſe for the proofe thereof: they vſe beſides in their preaching, many pretty tales, to amaze and delude the vulgar ſort. A certaine preacher at *Paris*, in the reigne of *Henry* the ſecond, ſpeaking againſt the *Lutherans* that would not beleeue there was a Purgatory, ſaid, he would tell his Auditors a ſtory to confute theſe fellowes; which was this, and thus: I rode (ſaith he) late one euening to my fathers houſe at S. *Anthonies* bridge, and as I was riding with my man before me on a very good horſe that carried my cloak-bag, his horſe ſtayed on a ſuddaine contrary to his cuſtome, and began to puffe and ſnort: I bad my man to ſpurre him: ſo I do ſaid he, but he will not go forward; for a certaine I know he ſeeth ſomething: Then I remembring what my mother had told me long before, that in that very place ſhe had ſeene ſome apparition; I fell to my *Pater noſter*, and *Aue*, and bad my man againe to ſpurre his horſe forward, which he did, but the horſe hauing gone two or three ſteps, ſtopped againe, and began a freſh to puffe and blow; my man then told me againe, that doubtleſſe there was ſome ſpirit in the way;

and

and then I ſaid my *De profundis*, which was no ſooner done, but the horſe went forward, and by and by ſtopped the third time; I had no ſooner ſaid, *Auete omnes animæ et Requiem æternam*, but he paſſed freely without any more ſtopping. Therefore ſeeing theſe wicked *Lutherans* ſay there is no Purgatory, and that we ought not to pray for the dead; I ſend them to my mans cloak-bagge horſe, euen to my mans horſe, to learne their leſſon. This Aſſe-like reaſon you ſee is taken from an horſe, and indeed fitter for a horſe to beleeue then a man. Another preacher, a gray Friar, called *Bardotti*, being demanded why the good theefe went right into Paradiſe, and taſted not of Purgatory, ſeeing he had not done any pennance here on earth; anſwered, that the reaſon (as he found it related in a certaine Goſpell) was, for that when Chriſt being an infant, was carried into *Ægypt*, this theefe hindered his companions from robbing him, and thoſe that were with him, and alſo that he then ſaid to Chriſt; I pray you beare in memory the good turne that I do you; which was promiſed by Chriſt, and this promiſe was then performed, when they were crucified together: for in recompence of his good turne, he freed him from Purgatory, and led him directly into Paradiſe. But I wonder in what Goſpell hee found this. Sure I am, neither in *Mathew*, *Marke*, *Luke*, nor *Iohn*, but in ſome Apocrypha Goſpell, if rather it were not a lye forged in his owne braine. Take with you two or three ſtories more, and then I ſhall leaue this Popiſh fire to be quenched, or kindled at their pleaſures. The Cordeliers or gray Friars, and the Iacobins, enuying each others gaine and thriuing, and labouring to get cuſtome in their trades, thus encountred together. A gray Friar preaching to the people in a towne of *Sicily*, made his Auditours beleeue, that S. *Francis* euery yeere vpon his Feaſt day, deſcended into Purgatory, and deliuered from thence, all the ſoules of ſuch as had bene bountifull to his brethren. The Iacobins perceiuing that by this tale the Cordeliers had gained much cuſtome, and profit, and ſo hindered their trading, began to preach, that the Virgin *Mary*, as hauing more charity and

authority then S. *Francis*, did not leaue as he did, her deuout followers and benefactors a whole yeere in Purgatory, but ſeuen daies, onely at the longeſt: for euery Saturday (which day is dedicated vnto her) ſhe deſcended into Purgatory, to redeeme thence all thoſe that had giuen almes to her brethren: which deuice of theirs being beleeued, brought them againe into more credit and trading then euer they were before. The other tale is out of S. *Brandons* Legend, where to perſwade ſilly people, that their prayers and Maſſes are able to deliuer ſoules out of Purgatory; they tell how *Iudas* is permitted to come out of hell euery Saturday at Euenſong time, and to reſt himſelfe on a certaine rock in the Sea, vntill all the Sunday ſeruice be performed: concluding ſtrongly, that if the praiers of the Church can eaſe for a time the paines of hell to the damned, much more are they of force to free the ſoules of the Saints out of Purgatory, and ſend them directly into heauen. A third is in the life of S. *Thomas* of *Canterbury*: at the day of whoſe death (ſaith the Legend) there died in the whole world, three thouſand thirty and three: of whom the three thouſand went directly into hell, thirty into Purgatory, and three onely into Paradiſe, whereof S. *Thomas* was one. And this (ſaith it) was reuealed by one of them that went to heauen, to a friend of his vpon earth: *Sum prædicant. tit. mors.* By theſe and a thouſand ſuch like fictions and fables, touching this purging fire, they kept the world in awe; and deluded them after a miſerable manner for their owne gaine: it being no maruaile, that ſeeing Purgatory maintaines them, and their pompe, and pride, they alſo maintaine it, and ſtoutly ſtand in the defence thereof: for what with counterfeit apparitions of dead ghoſts, and ſuch terrible tales of tormented ſoules, the poore people were ſo ſcarred, that they ſpared for no coſt to preuent this paine: when in the meane while, for want of true faith and repentance, they caſt themſelues into hell and deſtruction.

CHAP. 3.

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Deluſions by the Inuocation of Saints.

1. THe ſecond ſort of their Saints, are ſuch as are either actually canonized by the Pope, or opiniatiuely in the mindes of men, and being freed from Purgatory, keepe their perpetuall reſidence in heauen. From theſe flow three kindes of deluſions: The firſt by their inuocation: the ſecond by their Relikes: and the third by their Images. Concerning their Inuocation, it is firſt to be obſerued, how almoſt the whole Leiturgie of their Church in reſpect of their Saints, is borrowed from the Pagans, both for matter and forme. There is ſo great a conformity betwixt the Pagan Gods and Goddeſſes, and the Popiſh Saints and Sainteſſes, as it is hard to diſtinguiſh betwixt them: not a conformity in regard of the true Saints (leaſt I ſhould be miſtaken) but in regard of their worſhippers, who in all things imitate them, ſaue in their manner of ſacrificing. For the Pagans worſhipped dead men, whom they ſuppoſed to be placed in the number of the Gods, and attributed vnto them diuers offices, and charges ouer humane affaires; the which very ſame is practiſed in the Church of *Rome*, as experience ſheweth. And as *Arnobius* long agoe reproched the Pagans for forging vnto themſelues Gods, whereof ſome were Carpenters, ſome Clothiers, ſome Mariners, ſome Muſitions, ſome Huntſmen, and ſome Heardſmen: one was a Piper, another a Midwife, another a Diuiner, another a Phyſitian: one was the God of Eloquence, another of Warre, another a Smith, &c. The *Babylonians* had *Bell* for their tutelar God, The *Ægyptians*, *Iſis* and *Oſyris*: The *Rhodians*, the *Sunne*: The *Delphians*, *Apollo*: *Rome*, a God that might not be named: The *Athenians*, *Minerua*: The *Epheſians*, *Diana*, &c. So in like manner haue the Papiſts their Saints anſwerable to them in all reſpects: For do not S. *Coſme*, and S. *Damian*, ſucceed *Apollo*, and *Æſculapius*, in Phyſicke & Chirurgery? For theſe are the Saints they pray vnto in theſe caſes.

Arnob. contra Gentes lib. 3.

Among the Pagans, *Iupiter* was the God of the fire, *Iuno* of ayre, *Tellus* of the earth, and *Neptune* of the ſea: In ſtead of whom, the Papiſts haue for the fire S. *Agathe*, for the Sea S. *Nicholas*. For wine recommended to *Bacchus*, by the Pagans, and corne to *Ceres*; they haue S. *Ioſſe*, and S. *Vrbayne*: In ſtead of *Apollo*, and *Pan*, the ouerſeers and guarders of their cattell, theſe haue found out S. *Vandoline*, or *Wendeline* for their ſheep: S. *Eulogius* for their horſes: S. *Pelagius* for their oxen and kine; and S. *Anthony* for their hogges. Among the Pagans, *Apollo*, *Minerua*, and the *Muſes*, were patrones of learning, *Vulcane* the God of the Forge and of Smithes, *Æſculapius* of Phyſick, *Mars* of Warre, *Diana* of Hunting, *Venus* and *Flora*, of Harlots and Courtizans: In place of whom, the Papiſts haue for learning S. *Catherine* and S. *Gregory*; for Painters, S. *Luke*; for Phyſitians, S. *Coſme* and S. *Damian*; for Smiths, S. *Eloi*; for Hunters, S. *Euſtachius* and S. *Hubert*; for Harlots, S. *Mary Magdalen*, and S. *Aphre*. The Pagans had their Phyſitians for ſeuerall diſeaſes: as *Apollo* for the peſtilence, *Hercules* for the falling ſickneſſe, *Lucina* for the paines of childbirth, &c. The Papiſts in their roome, haue *Sebaſtian* and S. *Roche*, for the peſtilence; S. *Petronella* for the feuer; S. *Iohn* or S. *Valentine*, for the falling ſickneſſe; and S. *Margaret*, for women in trauaile: Yea ſo farre grew this ſuperſtition, that they aſcribe to ſeuerall Saints, the gouernment of the ſeuerall members of the body, which the Aſtrologians aſſigne to the twelue ſignes of the Zodiack. For S. *Ottilius* gouernes the head, S. *Catherine* guardeth the tongue, S. *Apollonia* cureth the teeth, S. *Blaſe* hath the neck in tuition, S. *Lawrence* the backe, back-bone and ſhoulders, S. *Eraſmus* the belly and the entrals, S. *Apollinarius* or S. *Brice* the priuy parts, and ſo of the reſt: Yea in ſtead of their filthy *Priapus*, *Mutunus*, *Perſica*, *Pertunda*, theſe haue ſubſtituted S. *Guerlichon*, and ſome others; that in nothing they might ſeeme ſhort of them in abhominable ſuperſtition. Neither want theſe like them their Patrones for ſundry Countries: as S. *Denis*, and S. *Michael* for *France*, S. *Iames* for *Spaine*, S. *George*

George for *Germany* and *England*, Saint *Peter* and Saint *Paul* for *Rome*, Saint *Marke* for *Venice*, and ſo forth. Albeit that all theſe Countries are (as they ſay) vnder the ſpeciall protection of the Virgin *Mary*, to wit; *Spaine* by reaſon of the promiſe made that the bleſſed Virgin made to Saint *Iames*; *Italy*, by the choice that ſhee made of her reſidence there, tranſporting her Chamber to *Lawretto*; *Germany*, by reaſon of the multitude of Temples dedicated there vnto her; and *France*, becauſe the chiefe Cities of that Country are conſecrated to her honours. Thus the Papiſts make by their ſuperſtition, their Saints neere a kin to the heathen Gods, excepting onely, that whereas they eſteemed thoſe things that were written of their Gods but Fables, thoſe things that are written of their Saints are beleeued, and accounted as true Hiſtories; as it is a Fable that *Perſeus* ſlew *Meduſa*, but a true hiſtory in their account that Saint *George* ſlew the Dragon. One thing they cannot deny, that *Boniface* the fourth turned the *Pantheon*, a Temple dedicated vnto all their Gods, into a Church conſecrated to all Saints, and placed the bleſſed Virgin the Mother of Ieſus Chriſt in roome of *Cybele* the Mother of the Gods. I will adde yet another thing more notorious for impiety, to wit; that albeit in this reſemblance, I excepted ſacrificing, yet we finde that abomination alſo in ſome places. As for example, when in *Tourraine* they vſed to offer a Cocke to Saint *Chriſtopher*, for a certaine ſore in the top of the fingers: and to enlarge their ſuperſtition, it muſt be a white Cocke, otherwaies they ſhould rather prouoke the Saint to anger, then make him propitious vnto them. I will not ſpeake of their ſacrifice in the Maſſe, wherein the greateſt part of the Ceremonies are deriued from the Pagans; nor of Purgatory, whereof the Pagan Poets were the firſt Authors.

2. Secondly, if wee conſider a little the ſeuerall Offices and Trades, together with the ſtrange names aſcribed to theſe their Saints, we ſhall more eaſily and clearely apprehend their groſſe abuſe of the world in this kinde of deluſion. For touching their names, many of them are ſo fitted to

their Occupations, that a man cannot imagine, but that either they were of purpose baptized with them for the credit of their offices, or that their offices were assigned vnto them in resemblance of their names. For why else should they call their sweet smelling Saint, Saint *Iuniper*: their Saint for the diseases of the hand, Saint *Maine*, as if it were Saint Hand, and hee which was for the Gowt which is commonly in the knee, Saint *Genon*, that is Saint Knee: for stinking dung and excrements Saint *Fiacre*, as we cry fie when our noses encounter such a sauour: their Shoomakers Saint, Saint *Crepin*, as if it were Saint *Pantofle*: their Shrouetide or Guttide Saints, Saint *Mangeard*, Saint *Creuard*, Saint *Pansard*: their Saint Protrectrisse of Harlots Saint *Aphre*, as the heathen called *Venus Aphrodit*, as issuing out of froth, or Saint *Magdalen*, because she her selfe was once such an one: Saint *Susanna* for slanders, and Saint *Iob* for scabs, with a number more of the like nature. What doe these names I pray you import, but the meere gulling and deluding of the world? For why should their names & offices thus iumpe together, if it were not by fraudulent and impostrous deuises of crafty & couetous Priests? Besides that, we may see how they exceed the Pagans in their prophanenes: for though the Pagans had a large number of Gods, of the greater, middle, and lesser size, as these haue of Saints; yet alwayes they carried a more reuerent respect, and deuotion to their great *Iupiter*, then to all the rest, as he in the Poet said, *Dummodo Iupiter mihi propitius sit, flocci facio minores Deos.* But the Papists without all conscience employ their Saints in all their affaires both great and small, passing by God as an idle *Idea*, seldome praying vnto him, in comparison of the frequent prayers that are made to the Virgin *Mary*, and the other Saints. Their Beades shew this to bee true, where for one *Pater noster*, they drop nine *Aues*: and their Temples and Altars, which are more ten to one dedicated to Saints, then to the blessed Trinity. And did euer the Pagans debase their *Iupiter* so much, as to picture him like an old man with a staffe in his hand, as these doe God the Father in their Churches?

Plautus.

Or

Or did they euer in contempt caſt their Gods into the fire or durt, as Pope *Boniface* did his breaden Chriſt; and another Prieſt threatned to doe to the ſame God of Paſte, if he could not aſſwage a tempeſt which was raiſed (as he ſuppoſed) by the deuill? And to conclude this point, albeit the Pagans imagined *Pan* to be the God of ſhepheardes and ſheepe; yet they neuer put any of their baſer ſort of Gods to the keeping of Geeſe and Swine, as theſe doe their Saints. Vpon which occaſion I remember a ſtory in *Stephens Apologie* for *Herodotus*, which I will not forbeare to relate for the ſolace of the Reader. It is, how a certaine young Gentlewoman being in a dangerous ſickneſſe, and hauing confeſſed her ſelfe to her Prieſt and receiued abſolution, ſaid vnto him that ſhe feared leaſt when ſhe ſhould come into Paradiſe, the charge of ſuch filthy Beaſts ſhould bee committed vnto her, and therefore it would bee a great contentment to her minde if ſhe might be made the Protectreſſe of little dogges, whereunto ſhe had beene formerly accuſtomed: but whether the Prieſt granted her ſuite, or no, I cannot coniecture: onely this I gather out of her requeſt, that the Pagans did not ſo vilifie their Idoll Gods, as the Papiſts do their Saints in their blinde ſuperſtition.

3. What ſhould I ſpeake of the great difference which is in the opinion of their beſt Legenders, touching the qualities and offices of their Saints? ſome aſcribing the ſame office to one Saint, which others doe vnto another. This is at large diſcouered by the forenamed Author *Henry Stephen* in his *Apologie* for *Herodotus*, and therefore I here but touch vpon this ſtring: onely mee thinkes it ſoundes in touching this plaine ſong, that all theſe ſuperſtitious inuocations of Saints, are no better then deuices of men, whereby they ſought both to enrich themſelues, and to impouerish the world. And is there any ſo ſottiſhly blinde, that will be thus deluded by them? For when the queſtion is, whether Saint *Feriol*, or Saint *Audoche*, or Saint *Gallicet* is the keeper of their Geeſe: or whether Saint *Wendeline* hath the care of ſheepe, or Saint *Loupe*: or whether Saint *Genon* be for the Gowt,

Gowt, or Saint *Maure* : or whether Saint *Roche* be Physitian for scabbed hands, or Saint *Maine* : whether the eyes be committed to the charge of Saint *Ottilia* or Saint *Clare*, and of the teeth to Saint *Apollonia*, or to Saint *Christopher* : because of his great tooth kept as a relike in a certaine Abbey in *France* which is of that bignesse, that in proportion the mouth wherein it stood, must needs be as great as the mouth of the greatest Furnace betwixt *London* and *Yorke*. I say when as this question rests vndetermined, vntill the Pope and his Cardinals either decide it in their Consistory, or call a Councill for that purpose, how can the poore people in these their necessities, either beleeue they shall be heard in their prayers, or not rather feare, that if they pray vnto a Saint that hath no interest in their cause, he will be offended for troubling him with matters that concerne him not, and the other that hath, will be angry for being neglected?

4. But the highest straine of impiety and Idolatry in their Inuocating of Saints is this, that there is no disease belonging to man either in regard of body or minde, the cure whereof they doe not attribute to some one Saint or other. As for the body, the very itch in the hands to Saint *Maine*, and scald in the head to Saint *Tignan*, and cough in the lungs, to Saint *Quintin* ; and the very French pox, to Saint *Iob* : And for the minde, the Frenzie (they say) is cured by Saint *Acarius* : and Iealousie by Saint *Auertine* : but what should we doubt of this, when sterility and barrennesse in a woman is remedied by the filthy dust scraped off from a part of the Image of Saint *Guerlichon*, which shame and honesty forbiddeth to name : or by striding ouer Saint *Rumbaults* breeches, which if a barren woman doe, she shall be sure to haue a child within a twelue-moneth, as they make poore people beleeue at this day? and so they make some of their Saints as filthy and abominable as the heathens did their *Priapus*. And that which is yet more abusiue and absurd, they affirme, that the same diseases which they suppose these Saints can cure, they can also send if they bee displeased, and so they must of necessity inuocate them not one-

ly in the hope of good, but for feare of hurt; as that good wife after ſhe had offered a candle to Saint *Michael*, offered another alſo to the deuill that ſtood by him, (for theſe two alwaies are painted together) that the one might helpe her, and the other not hurt her. And as the *Indians* acknowledge one Soueraigne God, but yet ſacrifice to the deuill, becauſe (as they ſay) God is good, and will not hurt; but the deuill is malicious and need to bee appeaſed. Or as the *Romanes* had their *Vt Ioues* as well as their Ioues, and worſhipped as Gods the Feauer & the Gowt, with other diſeaſes, for feare they ſhould fall vpon them: ſo there is no doubt but the Popiſh Saints were and are adored and worſhipped rather for feare of ſome euill they might doe them, then for hope of any good from them. Hence it was, that if the Saint which they inuocated did not releeue them in their miſeries, then in anger they vſed to renounce him, and chooſe vnto themſelues another Saint in his roome, at whoſe hands they hoped to finde more fauour. This is an ordinary practiſe in the Church of *Rome*, & whereof daily experience affoordeth many examples: to wit, of ſuch as haue forſaken Chriſt becauſe hee did not helpe them in their need, and fled to the Virgin his Mother, as more merciſull and indulgent: and ſo from one Crucifix to another, from an old to a young, and from Saint *Iohn* to Saint *Peter*, and from the Lady at *Lawretto* to the Lady at *Sichem*, &c. And this worſe then the heathen Romanes, who though they in all reuerence tranſported the tutelar Gods of thoſe Cities and Countries which they conquered into their *Pantheon*, hauing firſt inuocated and coniured them to forſake their old habitations; yet they did neither renounce, nor with leſſe deuotion worſhip their owne Gods which they had before. But that which is moſt ſtrange of all, hence it muſt needs come to paſſe, that when the Clients of diuers Saints are at oddes and ſtrife, then the Saints whom they haue choſen to bee their Patrones muſt alſo of neceſſity either be at odds for their Clients, or forſake them, or at leaſt one bee ouer-ruled by the other. And ſo in like maner when one kingdome is at warre

Lactant.

with another, as ſuppoſe *England* with *France*, then alſo S. *Michael* ſtanding for the defence of *France*, Saint *George* for the defence of *England*, muſt be at warre in heauen, or elſe how are they their protectors, if they quit them in their greateſt need? As the heathen Poets made *Vulcane* and *Pallas* to ſtand againſt *Troy*, and *Apollo* and *Venus* for it: the verſe is well knowne, *Mulciber in Troiam, pro Troia ſtabat Apollo, Æqua Venus Teucris, Pallas iniqua fuit.* If theſe ſeeme to any ſtrange concluſions, I anſwere with the prouerb, *Like lippes, like Lettice*; from ſuch rotten practiſes, what elſe can flow, but rotten concluſions?

5. To conclude, though their impiety and Idolatry bee in all theſe reſpects moſt groſſe and palpable; yet all is nothing to their abominable blaſphemy in preferring their Saints before Chriſt, or at leaſt in equalling them vnto him: and this will plainely appeare by two practiſes of theirs. Firſt, in that they rely more vpon the mediation and interceſſion of Saints, then vpon the mediation of Chriſt, & therefore direct more prayers, and build more Altars vnto them, then vnto him. And ſecondly, in that after any great benefit receiued or deliuerance obtained, they aſcribe all the honor rather vnto them, then vnto Chriſt, as if they were the onely authors and bequeathers thereof. Many and memorious are the examples of this blaſphemy, and ſo ordinary in all places, as with no forehead can be denyed. I will in this purpoſe relate onely two famous examples, the firſt whereof is this. After the great battaile at *Lepanto*, wherein *Don Iohn* of *Auſtria* being Generall, the Turke receiued ſuch an ouerthrow, as the like he neuer had by Chriſtians before; preſently ſolemne thankſgiuings and proceſſions were made by Sea and Land to the Virgin *Mary*, as to the Goddeſſe of victory; with little or no remembrance of Chriſt Ieſus, who was the onely protector of them in that dangerous expedition. This ſtory is recorded at large in the booke entitled the generall hiſtory of *Spaine*. The ſecond example is of the Spaniſh attempt for the conqueſt of *England* in the yeere, 1588. at which time, when the whole Armado was gathered together

and

and ready to set forward, the Generals and great Commanders assembled in a Church of our Lady, gaue her a solemne thanks for the victory, which they made themselues as sure of, as if it had beene already atchieued: but when they saw themselues discomfited, and their Nauy ouerthrowne, those that remained, went to the same our Ladies Church, and there not onely expostulated with her, but vpbrayded & reuiled her to her face for her neglect of them. Neither is this any wonder, seeing they set her vp as the Commandresse of her Son, equall her milke to his blood, and offer vp more sacrifices of deuotion to her then to him. Howbeit they may seeme to haue some reason for the blessed Virgin, because she was Christs Mother; but what reason haue they for S. *Francis* and Saint *Dominicke*, whom they not onely equall vnto Christ, but in some things preferre them before him? For touching Saint *Francis*, marke what they write of him in the booke of his Conformities: *Christ made Saint Francis like and conformable to himselfe in all things.* Againe, in the Mount of *Aluerna*, Friar *Francis* was made one Spirit with God the Father, and his Sonne Christ Iesus. Againe, blessed Saint *Francis* had the title of Iesus of *Nazareth* King of the Iewes giuen vnto him. Againe, he obserued the Law of God literally, and the whole Gospell to a title. Againe, that prophecy of the *Reuelation*, *I saw another Angell, which had the seale of the liuing God, was literally fulfilled in Saint Francis.* Againe, as Christ on the day of his death descended once into Limbo, and by the vertue of his passion released all the soules that were found there; so Saint *Francis* euery yeere on his birth day went into Purgatory, and carried from thence into Paradise all the soules of three Orders, to wit; *Minorites*, the Sisters of Saint *Clare*, and the *Continentes*. Againe, whosoeuer dyed in his habit, could not be damned, and that it was as forcible for remission of sinnes, as the Sacrament of Baptisme. Againe, that in Saint *Francis* were renewed the wounds and passion of Christ for the Redemption of mankinde: that he was giuen for a light to the Gentiles, that *Abraham* saw his day and reioyced: that hee came out of the

wound of Chriſts ſide, with the banner of the Croſſe in his hand diſplayed, that as Chriſt was foretold by the Prophets, ſo was Saint *Francis*; as Chriſt had his forerunner, ſo had S. *Francis*; as Chriſt had his Apoſtles whoſe ſound went out into all the world, ſo had Saint *Francis*: as Chriſt had his *Magdalene* to waſh his feet, ſo had Saint *Francis*: and as Chriſt had his *Iudas* to betray him, ſo had Saint *Francis*. Laſtly, to omit a number more of ſuch like impieties, as Chriſt was tranſfigured in the Mount, ſo was Saint *Francis*, but with more glory; for vnto Chriſt appeared onely *Moſes* and *Elias*, but vnto Saint *Francis* appeared Chriſt, the bleſſed Virgin, *Iohn* Baptiſt, and *Iohn* the Euangeliſt, with a great multitude of Angels. And thus blaſphemouſly they aduance their Saint *Francis*, in an equall, if not ſuperiour dignity vnto Chriſt.

6. Neither is this their blaſphemy any whit inferiour in their *Dominicke*. For when as theſe two Orders of *Franciſcanes* and *Dominicanes* enuied one anothers greatneſſe, and S. *Dominicke* though firſt in time, yet was behinde in credit to Saint *Francis*; *Antoninus* a great Archbiſhop, and a *Dominicane* by ſect, ſtart vp, and labours to exalt his Founder, not onely aboue Saint *Francis*, but euen aboue Chriſt himſelfe: and to that end, thus he writes of him; Chriſt (ſaith he) raiſed but three dead perſons, but S. *Dominicke* forty: Chriſt being immortall entred twice in vnto his Diſciples the gates being ſhut, but Saint *Dominicke* being yet mortall (which is more wonderfull) entred into the Church when the doores were ſhut, without noiſe, that he might not waken the Friars; and ſo he runnes ouer all Chriſts miracles, and ſtill preferres Saint *Dominicke*. Further the ſame power was giuen to S. *Dominicke* that was vnto Chriſt; for the Angels miniſtred vnto him, the Elements obeyed him, as when the booke containing his doctrine was throwne into fire, it came out thrice vnhurt, and the deuils trembled at his becke, and refuſed not his command. He was called *Dominicus* (ſaith he) *quaſi totus domini*, ſo that Chriſt is Lord abſolutely and authoritatiuely, but Saint *Dominick* principally and poſſeſſiuely: Chriſt ſaide,

ſaid, *I am the light of the world*: and of S. *Dominicke* the Church ſingeth, *Thou art the light of the world.* All the Prophets propheciedi of Chriſt, ſo did they of S. *Dominicke*: Chriſt was borne naked, but laid in a Manger by his mother, that the cold might not hurt him: but S. *Dominicke* being an Infant, went out of his bed, and as if hee had hated all delights of the fleſh, lay often naked vpon the bare earth. When Chriſt was borne, a Starre appeared in the skie, which led the Wiſemen vnto him, and foreſhewed that he ſhould enlighten the world: but when S. *Dominicke* being borne, and was to be Baptized, his mother ſaw a Starre in his forehead, foretelling, that there was a new light come into the world. Chriſts prayer was alwaies heard of his Father, ſaue once in the Garden, when praying according to his ſenſuality, he would not be heard according to his reaſon: but S. *Dominicke* was neuer denied any thing that hee prayed for, and conſequently, neuer prayed according to ſenſuality. Chriſt loued vs, and waſhed vs from our ſinnes by his blood, which was ſhed by others: but S. *Dominicke* let out his blood daily with his owne hand, with a three corded chaine; one for his owne ſinnes, which were few; a ſecond, for thoſe that are in Purgatory; & the third, for ſuch as liue in the world. And laſtly, Chriſt being to depart out of this world, promiſed his Diſciples the comforter his Spirit: and S. *Dominicke*, when he lay vpon his death-bed, ſaid to his Diſciples, Weepe not for my corporall departure, for I ſhall be more profitable for you in that place whither I go, then I haue bene here; for there I ſhall be a more powerfull Aduocate for you to God, then I could be in this world. Thus he proſecutes the compariſon, through all the parts of the life of Chriſt. But thus much I ſuppoſe is ſufficient to demonſtrate the horrible blaſphemy of the Church of *Rome*, in their inuocation of Saints. And that no man may thinke theſe be the conceites of priuate men the booke of S. *Francis* conformities; was approued by the generall conſent of the Minorite Friars in their Chapter houſe, and printed at *Bononia* by authority in the yeere 1389. and after reprinted at *Millan* in the yeere 1510.

by *Gotardus Ponticus*, and intitled *Liber Aureus*, A Golden booke : Yea three Popes, *Gregory* the ninth, *Alexander* the fift, and *Nicholas* the third, commanded all men to beleeue S. *Francis* fiue markes or wounds, vpon paine of hereſie: And *Bennet* the twelft ordained a Feaſt to bee obſerued to their honour. And for S. *Dominicke*, *Gregory* the ninth, in the yeere, 1223. aſſumed him into the number of Saints, allowed him a Feſtiuall day, approued his rule, and guarded it with many priuiledges : In a word, theſe bookes were neuer condemned by the Church of *Rome*, nor decreed to bee purged by any of their Indices ; and therefore ſtand in their Kalender of bookes as Authenticall witneſſes of their impiety.

7. Out of all this diſcourſe, I may howſoeuer inferre theſe three important Maximes. Firſt, that the *Cymerian* or *Ægyptian* darkneſſe was neuer ſo great, as was this generall darkneſſe, or rather blindneſſe in Popery ; or as is ſtill at this day, where that religion reigneth in full ſway. Secondly, that their Prieſts and Friars, were in theſe daies, and are ſtill, men without all conſcience and feare of God ; who for the encreaſe of their owne gaine and credit, obtruded theſe groſſe abuſes vpon the common people, as diuine Myſteries and Oracles not to be ſpoken againſt, but receiued with vndoubted beleefe. And thirdly, that the prophecy of S. *Paul*, being thus verified in them, concerning ſtrong deluſions, this muſt needes bee the time of Antichriſts reigne, and of the height and top of his power and pride : though now (God be thanked) his Kingdome is in the wane, and hath all the ſymptomes of a deadly conſumption.

CHAP. 4.

Deluſions by Relikes.

1. THe ſecond deluſion which ariſeth from their canonized Saints, is by their relikes, by meanes whereof it is ſtrange, both how miſerably they haue abuſed the world for

for a long time, and what wealth they haue amaſſed to themſelues. I might be infinite in this kinde, but I will contract my diſcourſe into as ſhort and narrow roome as I can: And therefore to omit their infinite number of falſe relikes, ſuborned by crafty Prieſts for their owne gaine; yea ſuch as were not of Saints in heauen, but of the damned in hell, as an Ancient Doctor teſtifieth when he ſaith: *Multorum corpora adorantur in terris, quorum animæ cruciantur in inferis*: that is, *The bodies of many are adored in earth, whoſe ſoules are tormented in hell.* And as it is confirmed by the Legend of S. *Martin*, where wee read, of one worſhipped with great deuotion, who was knowne to haue bene a notorious wicked man: In which ranke, we may iuſtly place our *Canterbury* Saint *Thomas Becket*, at whoſe ſhrine ſo many deuotions were made. For forty eight yeeres after his death, it was diſputed among the Doctors of *Paris*, whether he were damned or ſaued, as a French Hiſtory reporteth: and one *Roger* a *Norman*, maintained, that he had iuſtly deſerued death, for rebelling againſt his Soueraigne, the miniſter of God. Againe, to omit the multiplicity of relikes of the ſame kinde, belonging to one and the ſame Saint; as halfe a dozen of heads, two or three dozen of eares, as many of hands, and of armes, and of legs; this impoſture being ſufficiently diſcouered by many writers. And laſtly, to omit their ſecret foiſting in of new relikes in ſtead of the old, which either were ſtollen away, or loſt, or could not be preſerued from rottenneſſe; and theſe the members, ſometimes of a man hang'd or buried, and ſometimes of an Aſſe or Dogge, or ſome other beaſt: as at *Geneua*, that which a long time was worſhipped for an arme of S. *Anthony*, was found to be no other then the haunch of a Deare: I ſay, to omit all theſe impoſtures which are moſt frequent in the Church of *Rome*, and whereof plenty of examples might be brought, I will inſiſt onely in ſuch deceites as are more rare, and admit no exception nor cauill.

2. At S. *Mary maior* in *Rome*, they ſhew the Cratch or Crib wherein our Lord Ieſus Chriſt was laid at his Natiuity, which

which ſome of them ſay was made of earth, alleadging to that purpoſe the opinion of S. *Chryſoſtome* miſinterpreted, but others of wood, as *Baronius* affirmeth : And ſo they themſelues agreeing not what it was, why ſhould wee beleeue that there is any ſuch thing at all ? *Sigonius* reporteth, that at the taking of *Cæſarea* in *Syria* by *Baldwin* the firſt King of *Ieruſalem*, the *Genuans* had in their ſhare a cup made of an Emraud which Chriſt vſed at his laſt Supper, and cauſed it to be kept and worſhipped as an holy relike. But *Baronius* giueth this fiction (it may be vnwillingly) the lye, for he alleadgeth the authority of *Bede*, that the Cup wherein Chriſt celebrated his laſt Supper was of ſiluer, with two eares, and was kept at *Ieruſalem* : both which opinions cannot be true, and therefore the one thus diſcrediting the other, makes them both two to be ſuſpected as falſe. Againe, at S. *Iohn Laterane* in *Rome*, is to be ſeene and adored, the Spunge wherewith they preſented vnto Chriſt on the Croſſe vinegar and gall, which *Baronius* affirmeth, retaineth ſtill a certaine ruddy colour, as if it had bene dipped in blood. But the French *Annales* affirme, that S. *Lewis* the French King redeemed this Spunge of the *Venetians*, to whom it was pawned by the Emperour of *Conſtantinople*, together with the true ſtumpe of the true Croſſe, and the iron of the Speare wherewith *Longis* pearced our Sauiours ſide : and theſe were receiued as holy relikes in a Chappell at *Paris*, and yet they bragge of the ſame at *Rome*, and in other places. By vertue of the ſame Chimicall multiplication, whereby Chriſts Coate without ſeame is found at *Argentineil* in *France*, and at *Triers* in *Germany* : and S. *Iohn Baptiſts* finger wherewith he pointed vnto Chriſt, at *Vezentium*, at *Tholouſe*, at *Lions*, at *Florence*, and elſe where. But I promiſed to paſſe by theſe things, hauing handled them at large in my Retractatiue from the Romiſh Religion. *Mot. 7. pag. 202.* My aime is here to ſhew how they diſcouer their owne fraud, by their contradictions ; and to that purpoſe, the Smocke of the bleſſed Virgin may ſerue for another example, which they ſay is wouen of fine linnen and ſilke ; two Elles and a quarter long,

Chryſoſt. hom. 2. in Luc.

Sigon. de regno Italiæ lib. 9.

Baron. An. 54. 63.

Idem An. 34. 126.

Nichol. Gilles. Annal.

and

and an Elle two quarters and an halfe large: a coſtly ſmock without doubt, eſpecially in thoſe times, when the vſe of ſilke was not ſo frequent as it is now; for a pound of ſilke as *Flauius Vopiſcus* witneſſeth, was in the time of *Aurelian* the Emperour worth a pound of gold: And is it credible (thinke you) that the Virgin *Mary* ſhould haue a ſmocke of halfe ſilke, when her pouerty and *Ioſephs* was ſo great, that they had not meanes to buy a Lambe to offer at her purification, as ſhe was commanded by the Law if ſhe had bene able, but two turkle Doues, or two yong Pigeons, which was the offering of the poorer ſort, as all interpreters of the ſecond Chapter of S. *Lukes* Goſpell, with *Maldonate* a Ieſuite himſelfe affirmeth? In like manner, there was a great ſuite in Law betwixt the Chapter of our Lady in *Paris*, and the Couent of S. *Denis*, about the body of S. *Denis*; whereof the Chapter ſaid they had the head, and the Couent the whole entire body, head and all: the matter came to tryall, and it was adiudged by the whole Parliament, that the relike in the Chapter, was the head of S. *Denis* of *Corinth*, and not of *Denis* of *Athens*, which they adiudged to be in the Couent. But this creates a new doubt, for it is not read in any Hiſtory, that the *Corinthian Denis* was euer in *France*, and how then could his head come to *Paris*? And for the *Athenian Denis*, Pope *Leo* the ninth, as *Baronius* confeſſeth, decreed by an abſolute ſentence, that his true body was at *Ratisbone* in *Bauaria*, and no where elſe: whence I gather, that if the Pope erred in his ſentence, as he muſt needes do, if the *Pariſians* were in the right; then the *Ratisbonians* were Idolaters, in worſhipping a counterfeit Saint; if he erred not, then were the *Pariſians* Idolaters, eſpecially ſeeing it was prohibited by the Councill of *Laterane*, that no relike ſhould be receiued publikely, without the authority of the Pope.

Baron. An. 1062. 10.

3. But to proceed with this abuſe: They are not content to proſtitute the bodies and members of their Saints to adoration onely, but they alſo propoſe as relikes to be adored, their very garments, and whatſoeuer did any waies appertaine vnto them. As at *Triers*, in the Abbey of S. *Simon*, *Io-*

See more for this in Stephens Apology for Herodotus.

ſephs Pantofles were a long time in requeſt: And at *Aix* in *Germany*, they bragge of his Breeches, together with the Virgin *Maries* Smocke before mentioned: the one being ſo little as they would fit a childe, the other ſo great as they might be worne by a Gyant. In ſome places are reſerued their pots, and diſhes; yea to the very taile of the Aſſe which carried Chriſt, which is to bee ſeene at *Gennes*; and to the purpoſe of this Aſſe, the holy Hay which was in the Manger where Chriſt was laid being new borne, is a relike of great fame in *Lorraine*. But what ſhall we ſay to that ſtrange dotage of theirs, that cauſe the ſtones wherewith S. *Stephen* was ſtoned to bee worſhipped; as at *Arles*, at *Vigand* in *Languedoc*, and at *Florence*, And the arrowes wherewith S. *Sebaſtian* was ſhot to death? Sure if the ſtones deſerued to be worſhipped, much more did the ſtoners; and if the arrowes, much more they that ſhot them. And that the Reader may not be too much aſtoniſhed at this their ſottiſhnes, let him but marke this ſtory following, and hee ſhall eaſily perceiue how the poore world at that time, had neither eyes in their head, nor vnderſtanding in their braines, but were led like blinde men to the ditch, and fooles to the ſtockes, without once ſaying, Whither go I? The ſtory is this (for let me do them that fauour ſo to call it:) when *Nicodemus* tooke downe the body of Chriſt from the Croſſe, he gathered ſome of his blood into the finger of his gloue (for there is no doubt but that gloues were then in vſe as well as they are now) and with this blood wrought many miracles: by reaſon whereof, being perſecuted by the *Iewes*, he tooke a parchment and wrote therein all the miracles he had done, and the myſteries of this blood, which he cloſing vp together with the blood, tied it to the beake of a great Bird which he had found, & threw the beake into the Sea, recommending it vnto God. This holy beake about a thouſand yeeres after, hauing trauailed vp and downe all the Seas, from the Eaſt to the Weſt, at laſt arriued in *Normandy*, in the ſame place where at this day ſtandes the Abbey of the beake: This holy beake lying there among the buſhes, it chanced that a good Duke of

This tale is more at large in *Stephens* Apology for *Herodotus*.

Nor-

Normandy hunting a Hart in thoſe quarters, the Hart and Dogs were on a ſuddaine all ſo ſilent, that none knew what was become of them: till at laſt, they were all found on their knees, and praying their Canonicall houres as ſome thinke: with which ſight the Dukes deuotion was ſo ſtirred vp, that he cauſed the buſhes to be grubbed vp, and found there this holy beake, with that which was within it ſafe and ſound; whereupon, as being admoniſhed of God, hee erected the foreſaid Abbey, and called it by the name of the Beake, where this holy relike is ſtill to be ſeene. Now who doth not ſee, that if one beake feedeth ſo many idle bellies as are in that Abbey; and not onely feedeth, but alſo enricheth them with great poſſeſſions; how great muſt needes be the riches that accrue from ſo great a number of relikes, as cannot bee brought within the compaſſe of an Inuentory? If there were no other thing to proue this, the very caskets or ſhrines wherein they put their relikes are a ſufficient demonſtration hereof; for they are commonly of that price, being emboſſed with gold and precious ſtones, that few mens eſtates are able to counteruaile their worth.

4. But beſides theſe ſolemne relikes kept thus in pompe, in their Churches and religious houſes, there are others of leſſer eſteeme, which are carried vp and downe from one place to another, & ſhewne to the common people, to draine their purſes withall. Now theſe were oftentimes diſcouered by the Church-men which liued in thoſe places where theſe Pedlers came with their wares; and this partly through enuy, leaſt their owne trading in this kind ſhould be hindred, and partly through feare, leaſt the ſimple people perceiuing their groſſe abuſe and cozenage, ſhould thereby be moued to ſuſpect all the reſt. For theſe relike-mongers did many times ſo euidently and impudently delude the poore people with their counterfeit traſh, that if they had not bene curbed and reſtrained, they would haue diſcredited the whole pack: For they contented not themſelues in ſetting forth their wares like Mountebankes, to ſay and proclaime, behold in this Viall the blood of Ieſus Chriſt gathered vp vnder the Croſſe by

the Virgin *Mary*: and in this the teares that fell from Chriſts eyes, when he wept for *Lazarus*: and behold the bands wherewith the Virgin ſwathed Chriſt in *Ægypt*: and behold the Milke, and the Haire, and the Combe, the Coyfe, the Vaile, the Girdle, the Pantofles, the Gloue, the Ring, the Handkerchiefe, &c. of the Virgin *Mary*: But they were ſome of them ſo ſhameleſſe as to ſay, behold in this box (but they muſt not open the box) the breath of Ieſus Chriſt, kept carefully by his mother euer ſince he was an Infant. And amongſt thoſe that were growne to this impudency, we reade of a Prieſt at *Genues*, who returning from the Eaſt, boaſted to haue brought with him from *Bethleem* the foreſaide breath of Ieſus Chriſt, and from Mount *Sinai*, the hornes that *Moſes* had on, when he deſcended downe from that hill: and when he was accuſed for deluding the people with this forged ſtuffe; his anſwer was nothing but this, that if they would not beleeue that he had the true breath of Chriſt in the Violl, and the hornes of *Moſes*; no more would he beleeue, that the Milke which they ſhewed publikely and ſolemnly at *Genues*, was the very milke of the Virgin *Mary*, ſeeing there was an equall ground of credibility for them both: and therefore that either his relikes deſerued as much credit as theirs, or at leaſt, theirs no more then his. A reaſon me thinkes vnanſwerable, conſidering that the credit of all their relikes, dependeth meerely vpon the opinion and report of men, who are ſubiect, both to deceiue, and to be deceiued.

5. But no maruaile, if ſuch relikes as theſe were diſauowed by the wariet ſort, ſeeing they croſſe both common ſenſe and reaſon; and imply, not onely an improbability, but alſo an impoſſibility: For touching the breath of Chriſt, what wit of man can giue a reaſon, how it could be encloſed in a box, and kept ſo long a time? And for *Moſes* his hornes, it is apparent that there was no ſuch thing; it aroſe from a groſſe errour of their owne tranſlation, whereas the Text ſaith onely, that the skinne of his face did ſhine, when he deſcended downe from the holy Mountaine. *Exod.* 34. 29.

And

And Saint *Paul* alluding thereunto, 2. *Cor.* 3. 7. confirmeth the same: for he saith, that he carried a vaile ouer his face, because the Children of *Israel* could not stedfastly behold the same, for the glory of his countenance; but for hornes, not a syllable in holy Scripture is to be found; and yet they picture him with a paire of hornes on his forehead, and ostent the same hornes for relikes in their Churches. Neither neede these seeme strange, seeing they want not many others, that are both more senseless and absurd: as Saint *Michaels* Sword and Buckler, wherewith he ouercame the deuill, as if the deuill that is a spirit, would be conquered with such weapons: the sound of the bels which hung in *Solomons* Temple, which a certaine Monke made the world beleeue hee brought from the East; certaine haires which fell from the *Seraphim*, when hee came to imprint the fiue wounds of Christ in Saint *Francis* body: yea, some of them are not ashamed to shew the Pilgrimes that go to *Ierusalem* a three cornerd stone, which they beare them in hand, is that very stone whereof *Dauid* speaketh in the 118. *Psalme. The stone which the builders refused is the head of the corner.* And that *Ioseph* the reputed Father of Christ might not come behind his Son, at *Courtheuerin* neere vnto *Blois*, is kept for a Monument his breath also, which he breathed when he claue wood being a Carpenter: and at *Burges* in *Spaine* is shewne a Crucifix whose nailes and beard are cut euery moneth they grow so fast, and in these excrements they say is great vertue. In *Galicia* (as Pilgrimes report) are preserued some of the Feathers of certaine Chickens, which are of the race of that Cocke which crowed when *Peter* denyed his Master. And at Saint *Denis* is to bee seene, the Lanthorne which *Iudas* carried in his hand when he came to betray his Master. Can any man beleeue these that is in his right wits? And yet they obtrude these relikes, with an infinite number more of the like straine and stampe, vpon the common people, as matters of faith and deuotion.

6. But let me conclude this whole discourse of Relikes, with two most famous examples. The first whereof is of

Saint *Peters* chaines, the one of which (as they ſay) being the chaine wherewith hee was bound at *Ieruſalem* and brought vnto *Rome*, and laid neere vnto the other wherewith hee was bound at *Rome*; theſe two chaines reioycing to ſee one another as two friends, ſo leaped and skipped, that they ceaſed not vntill they embraced each other, and became vnited together, as they remaine at this day in a famous Church at *Rome*, called vpon this occaſion Saint *Peter ad Vincula*. Another is of the linnen cloth of Saint *Veronica*, wherein Chriſt had imprinted the picture of his face; this was carried by *Voluſian* an Embaſſador from *Tiberius* to *Rome*, and cured him of his ſickneſſe which the Phyſitians were in deſpaire of: and euer ſince is reſerued at *Rome* for an holy Relike, though a certaine City in *Spaine* doth challenge the ſame alſo, and in both places it is deuoutly worſhipped, and therefore either the one, or the other, muſt needs be guilty of Idolatry.

7. To ſearch to the bottome of this gulfe of ſuperſtition, would beget both a great labour to my ſelfe, and wearineſſe to the Reader, I end therefore this diſcourſe about Relikes with two *Mementoes*. The firſt whereof is, that this muſt of neceſſity be the kingdome of Antichriſt, when the whole world in a manner ſhould be deluded with ſuch groſſe and palpable Lyes. And the ſecond, that ſeeing theſe Relikes were worſhipped with ſuch great deuotion, that they euen put their whole hope and confidence in them for the obtaining of bleſſings, either temporall, ſpirituall, or eternall; they were therefore guilty of as groſſe Idolatry, as euer the Pagans were in worſhipping their Idoll gods, or rather deuils, as Saint *Paul* tearmeth them, 1. *Cor.* 10. 20.

CHAP. 5.

Deluſions by Images.

1. THe third kinde of Deluſion from their Saints Canonized, is by their Images; which becauſe it hath beene partly

partly touched already in the point of miracles, where their mouing, nodding, speaking, and healing, is discouered as counterfeit and false; I will here insist onely vpon such things as concerne their very essence and being, that their Antichristian superstition may be apparent to the whole world. And to begin with their conformity with the Pagans. The Pagans say, that some of their Images were fallen from heauen, as the Image of *Pallas*, and some made by mens hands. In like manner the Papists bragge of some of their Images, that they came from heauen, as that of our Lady of Gladnesse, which they say was brought downe by the Virgin *Mary* her selfe from heauen, accompanied with a band of Angels, and deliuered to three Friars prisoners at *Caire*, and by them transported into *France*. And another of our Lady of *Montserrat*, which they say was found in an hollow caue of a Mountaine, by the direction of an heauenly light, and the melodious singing of Angels that worshipped it before men euer knew thereof: for these people are not content to bee Idolaters themselues onely, but they would faine make the Angels both Fautors and partakers in the same Idolatry. To this kinde may be referred such as they affirme, were miraculously made, and which they hold in as great esteeme as if they were fallen from heauen. Amongst which, that is most famous, which they say Christ Iesus imprinted on a linnen cloth of S. *Veronica*, of which I made mention before, & which is kept at *Rome* in Saint *Peters* Church, which because it is a renowned Image, behold the whole Legend thereof, as it is reported by *Friol de Lecres* in the words of *Mathew* of *Westminster*. *Tyberius* the Emperor (saith hee) being afflicted in his body with the disease of the Leprosie, it was told him that there was a Physitian in *Ierusalem* that healed all diseases with his word, not knowing that the Iewes and *Pilate* had put him to death. He giueth therefore in charge to one *Volusian* his Friend, to goe presently to *Ierusalem*, and to command *Pilate* to send this Physitian vnto him: but *Pilate* hauing receiued the commandement of the Emperor, and being terrified therewith, desires fourteene daies respite: during

Feriol Lecrius. mar. Ang. lib. 5. cap. 4.

during the which time, *Voluſian* asking a certaine Matron that he heard had beene familiar with Ieſus called *Veronica*, where he might finde this Phyſitian: ſhe anſwered, alas this was my Lord and my God, whom *Pilate* hath condemned, and cauſed to be crucified through the enuy of his owne Nation the Iewes. Then *Voluſian* in great griefe ſaid, I am heartily ſorry therefore, ſeeing I ſee I cannot accompliſh my Maſters commandement. But *Veronica* anſwered, when my Lord went vp and downe preaching, and I was depriued of his company, I was deſirous to get his picture drawne; to the end, that when I ſhould bee depriued of his preſence, I might ſolace my ſelfe with the ſight of his Image: and as I was carrying a linnen cloth to a Painter to haue his picture drawne therein, my Lord met me, and asked me whither I was a going? To whom I hauing declared the cauſe of my voyage, hee asked of me the cloth, and wiping his face therewith, left therein the impreſſion of his venerable countenance. If therefore thy Maſter looke but deuoutly vpon this picture, hee ſhall preſently recouer his health. *Voluſian* anſwered, Can ſuch a picture be bought for Gold or Siluer? No ſaith *Veronica*, but with an earneſt affection of deuotion: and therefore I will goe with thee, and carry to the Emperor the Image to looke vpon, and then returne to mine owne Country. *Voluſian* vpon the credit of this report, returned to *Rome* with *Veronica*, and ſaid to the Emperor *Tiberius*, *Pilate* and the Iewes haue put this Phyſitian to death whom thou deſiredſt to be brought vnto thee: but a certaine Matron is come with mee, which bringeth with her his picture, which if thou lookeſt vpon deuoutly, thou ſhalt be cured of thy diſeaſe. Then the Emperor cauſing it to be preſented vnto him, and looking vpon it with great deuotion was forthwith reſtored to his former health. This is the tale, which if it ſeeme to any to be but of a tub as the Prouerbe ſpeaketh, that Author forenamed confeſſeth as much, when he deſires to be beleeued in it, but confeſſeth it to be cozen German to a dreame, and yet the ignorant people beleeue it to be as true as the Goſpell, and Pope *Iohn* the two

and

and twentieth alloweth ten thouſands daies of pardon to each one that ſhall ſay this prayer following to this picture of *Veronica.*

Salue ſancta facies noſtri Redemptoris,
In qua nitet ſpecies diuini ſplendoris,
Impreſſa panniculo niuei candoris
Datáq; Veronicæ ſignum ob amoris, &c.

Wherein they addreſſe their ſpeech by a moſt palpable Idolatry not to Chriſt, but to his picture onely, and to ſuch a picture as is the meere deuice of man, whereof none of the Euangeliſts make any mention, who remembring matters of leſſer moment, would neuer haue forgotten ſuch a miraculous impreſſion of the face of Chriſt, if there had beene any ſuch thing: but let the credit of this tale depend vpon their Legend, which is as full of Lies as a ſtable of dung, as one of their owne Biſhops confeſſeth.

2. Concerning Images made by the Art of man, we haue diuers pregnant examples of notorious deluſion; as when they make *Nicodemus* (he that is ſpoken of in the third Chapter of Saint *Iohns* Goſpell) a Painter, and to haue drawne an Image of Chriſt on the Croſſe, which the Iewes in ſcorne crucified againe, to deſpite Chriſt. This ſtory is referred by *Bellarmine* to *Athanaſius*, in a booke entitled *The paſſion of the Image of our Lord. Chap.* 4. but he doubteth whether *Athanaſius* was the Author of that booke or no, and yet he is alleadged in the ſeuenth Synode, *act.* 4. as an authenticall writer. But *Baronius* giueth the flat lye both to *Bellarmine* and to this ſacred Synode, when he ſaith, that this miracle happned in the time of *Conſtantine* and *Irene*, vnder whom was held that pretended ſeuenth vniuerſall Synode, and therefore could not deriue its authority from *Athanaſius*. *Sigeberi* alſo in his Chronicle reciteth it as done in the yeere of our Lord, 765. And to make the matter cleare, *Lucius Marineus* Hiſtoriographer to the Emperor *Charles* the fift ſaith, that he worſhipped the ſame Image at *Burges* in *Spaine* in a

Bellar. de Imag. lib. 2. cap. 20.

Temple of the *Auguſtines*, whereas *Syria* is held to bee the ſeate thereof. Saint *Luke* alſo is made a painter of an Euangeliſt, out of whoſe ſhop (if we will beleeue their tales) haue beene ſent forth more Images of Chriſt, and the bleſſed Virgin his Mother, then out of any Painters ſhop of the world beſide. For at *Rome* onely, we finde in the *Laterane* Church, an Image of our Sauiour of twelue yeeres old emboſſed with Gold and precious ſtones, begun (as they ſay) by Saint *Luke*, and after finiſhed by an Angell, which Image euery yeere on the fourteenth day of *Auguſt*, is by the ordinance of Pope *Leo* the fourth, carried in triumph vpon the ſhoulders of the moſt honourable Citizens of *Rome* all about, from thence to Saint *Maria maior*, and the next morning after Maſſe ſaid, it is carried with like pompe into it owne place: and vpon this day are ſet free fourteene priſoners worthy of death, in honor of this Image. At Saint *Mary* of the people, is a Tablet of the Virgin *Mary* painted (as they ſay) by the hand of Saint *Luke*. At Saint *Mary* in the broad way, is to bee ſeene a Chappell, where Saint *Luke* wrote the Acts of the Apoſtles, and painted a Tablet of the Virgin *Mary*, which is in the ſame Chappell, and was the firſt (ſay they) that hee painted, after hee had firſt ſeene her, and therefore repreſenteth her with a Ring on her finger. At Saint *Auguſtine* alſo they oſtent another Image of the Virgin *Mary* painted by Saint *Luke*. At Saint *Mary* called *Aracœli*, is another Image of the Virgin *Mary* of Saint *Lukes* workmanſhip, in ſuch quality as ſhe was in, when ſhe ſtood by the Croſſe of her Son: before the quire of which Church is alſo a round ſtone latticed about with iron, wherein the impreſſions of the feet of an Angell are to be ſeene, fixed there when Pope *Gregory* conſecrated the ſaid Church. At Saint *Mary* the new, in a Marble Chappell is a Tablet made by the hand of Saint *Luke*, which was brought from *Troas* to *Rome*, and was not hurt by fire, when the Church wherein it ſtood was all burnt to aſhes. Likewiſe in the Chappell of Saint *Mary* of grace, there is another Tablet of Saint *Lukes* painting; and another in the Church of Saint *Sixtus*, with a number more, and all at *Rome*:

by

by which we may gueſſe what a multitude of his pictures are to be found in other places, when one City doth ſo abound with them. I ſpeake not of vulgar and common Images, the abuſe whereof is no leſſe then of theſe; but I remember only ſuch as no man of ſound ſenſe can apprehend with probability or appearance of truth, conſidering what the holy Scripture reporteth of Saint *Luke*, and what the more ſound antiquity witneſſeth of him.

3. Moreouer, as *Arnobius* long agoe derided the Pagans for the diuers figures which they aſſigned to their Gods, as when they pictured *Iupiter Hamon*, with two hornes like a Ram, *Saturne* with a Sickle, *Mercury* as a Meſſenger equipaged for a voyage, *Venus* all naked, as a woman ready to proſtitute her body to whoredome, *Vulcan* with a Hammer and other inſtruments of the Forge, *Apollo* with a Harpe like a Muſitian, and *Neptune* with a three forked Mace: So he might well deride the Papiſts if he were now liuing, who repreſent their Saints in like faſhion, as *Moſes* with two hornes, Saint *Iohn* with a Challice, Saint *Iames* with a Pilgrimes ſtaffe, Saint *Paul* with a Sword, Saint *Peter* with two Keyes, Saint *Geniſt* with a Violl, S. *Anthony* with a Hogge, and ſuch like. For as hee ſpeaketh of the heathen Gods, ſo we may truely affirme of theſe Popiſh Saints, that if we take from them their enſignes, one of them could not be differenced from the other, no more then Actors in a play without their habits, for what can we tearme this but meerly an interlude of ſuperſtition? Adde hereunto, that as the Pagans worſhipped their Gods vnder the Image and prourtraicture of certaine men, yea, of infamous Harlots: as we read, that *Phidias* drew the Image of *Iupiter Olympian* by the viſage of his Minion *Pantarces*, and *Praxiteles* the Image of *Venus* by the famous Harlot *Phryne*: So the Papiſts haue their Images drawne after the ſame modell, as of our Lady, Saint *Mary Magdalen*, and other ſhe Saints, by the feature and fauour of ſuch delicate Dames as were preſented to their view: yea, this groſſe ſuperſtition is growne to that height of impudency, that if the picture of any notorious Harlot be but placed

Arnob. aduerſus Gentes, l. 6.

in a Church or Chappell, or some other place of publike or priuate deuotion, they spare not to kneele vnto it, and to adore before it, as if it were a most vndoubted Saint. Of which horrible abuse *Anthony Gueuara* Bishop of *Mondonedo*, Preacher and Chronicler to *Charles* the fift, giueth vs a sufficient witnesse; for he in one of his Golden Epistles affirmeth, that a certaine Great man of note called *Henry Henriques*, had in his Oratory three Tablets of three very beautifull women curiously drawne, with these inscriptions ouer them, Saint *Lamia*, Saint *Flora*, Saint *Lais*, the names of three ancient and famous Harlots among the Pagans, which notwithstanding this Lord prayed euery day vnto, and said his *Aue Maria*, and *Pater nosters*. Neither is this onely in priuate deuotion, but it is notoriously knowne by experience, that on their Feast day of *Corpus Christi*, at which time Altars are addressed in the middest of the streets with great ostentation, they vse to present to the people to worship the most wanton and lasciuious pictures that they can finde out in any priuate houses, with a more then heathenish prophanation.

Gueuara golden epist. lib. 1.

4. But the quintessence of delusion lurketh in the Images and worship of the blessed Virgin, against whom farre be it from mee to conceiue the least thought of irreuerence and dishonour, I speake onely against their superstition which she her selfe abhorreth. It is therefore to be noted, that they haue a whole legion of our Ladies pictures, from whence springeth the greatest reuenewes of their Cleargy. Some take their names from the places, Cities, or Townes, where they are, as our Lady of *Lawretto*, our Lady of *Sichem*, our Lady of *Halls*, our Lady of *Walsingham*, our Lady of *Aix*, our Lady of *Nantueil*, our Lady of *Francueile*, with a number more. Others giue names to the places where they are; as our Lady of the Vale, which is therefore called our Ladies Vale, our Lady of the Mount, our Lady of the Wood, our Lady of the Field, our Lady of the Well, our Lady of the Fountaine, our Lady of the Caue, our Lady of the Snow, because in the hottest time of summer the place where this

this Image ſtands, is alwaies full of Snow, as they report: ſome againe take their names from the ſuppoſed effects, which they are thought to worke: as our Lady of Recouery, our Lady of Comfort, our Lady of Gladneſſe, our Lady of Ioy, our Lady of Pitty, our Lady of Vertue, our Lady of good Newes, our Lady of good Deſire, our Lady of Aydes, with an infinite number of the like kinde: So that we may iuſtly ſay of theſe Papiſts, as the Lord himſelfe ſaith of the *Iewes* by the mouth of the Prophet *Ieremy*, *Chap.* 11.13. *O Iudah according to the number of thy Cities were thy Gods, and according to the number of the ſtreets of Ieruſalem, haue ye ſet vp Altars to that ſhamefull thing, euen Altars to burne incenſe vnto Baal.* A prophecy verified in the Popiſh Church, where they haue a ſeuerall Saint for euery City, and the Virgin *Mary* a common protectrix of them all.

5. But this is not all: the differences that are betwixt theſe our Ladies are very great, aſwell in other things, as in their names; and that both in their age, and in their feature, and in their beauty, and their countenance; as *Henry Stephen* in his Apology for *Herodotus*, hath at large deſcribed: but in this lurkes the maine poyſon (ſaith the ſame Author) that for the moſt part they are acoutred and garniſhed both in countenance and veſture, like notorious Harlots; as they vſed to paint S. *Mary Magdalen*, to wit, naked in ſome parts, as alſo the *Ægyptian Mary*. And to this purpoſe I remember (ſaith he) what I haue read of our Lady of all beauties at *Tours*, ſo tearmed becauſe ſhe vſed to be painted after the ſame manner that *Venus* was wont to be among the Pagans: For all the daintieſt Wenches of *Tours* were brought before the Painter; and from one he borrowed her high forehead, from another her ſparkling eyes, from a third her pretty long noſe, from a fourth her ſmiling mouth, from others a dimpled chin, and other parts of the body: now whether the obiect of ſo beautifull an our Lady, enkindleth our deuotion or no, or rather what other flame it ſtirreth vp, I leaue to them that are competent iudges in this kinde. This I am aſſured of, out of his Author, which is one *Iohn Menard*,

a great preacher in thoſe times, that there are in their bookes of deuotion, to be ſeene moſt laſciuious pictures, fitter to incend luſt, then to ſtirre vp deuotion. But whether thoſe pictures were of ſuch as they had at command, or of ſuch as they would haue at command, I know not: onely it is likely they were of ſuch creatures, as to whom they bore great affection, and leaſt they ſhould forget them, would contemplate their pictures in their prayers.

6. Now I would aske them in this ſubiect but one queſtion, to wit, Whether all theſe our Ladies which I haue named, are one and the ſame in ſubſtance, or diuers and many? If they ſay, One and the ſame, I aske then why they diſguiſe hereafter ſo many faſhions? If they ſay that they are diuers, I would faine know of them, which is the true Virgin *Mary* the mother of Ieſus Chriſt? This queſtion which way ſoeuer they anſwer, caſts them into moſt foule and groſſe abſurdities, and therefore I leaue it to their wiſedomes to reſolue: onely let me remember them of the opinion of a good woman of *Mount Riuard* in *France*, who ſaide, that our Lady of *Nautueil*, and our Lady of *Francueil* were Sifters, and ſurely ſhe had reaſon, ſeeing their habits and countenances were ſomewhat alike.

7. But this abuſe is not onely in the habits of our Ladies, but alſo of the other Saints, which to decipher to the full, would aske a longer diſcourſe then I intend; and for which, I referre the Reader to the former Author, *Henry Stephen*. Indeed the differences betwixt them, is both infinit, and incredible; not onely in theſe things, but in many others; and therefore it is a great wonder how they being ſo different betweene themſelues, ſhould haue ſo perfect an harmony in the kitchins of their holy Church, which they all with one accord maintaine in ſuch ſort, that they hardly giue place to the kitchins of Kings and Emperours. Much reuenew commeth to them from the bodies of their Saints departed, in regard of their relikes, as hath bene declared before, but it is nothing to that wealth which they gaine by their ſoules: which that we may beleeue to be true, let the Reader

Reader take but the paines to view theſe Latine verſes, which I will ſet downe *verbatim*, as they were a long time written in *Gothick* letters in a Tablet of ſtone, faſtned to a picture of the Church of S. *Stephen* at *Bourges*, neere vnto the Altar, where vſed to be ſung their Cardinall Maſſe: for they containe in them the very quinteſſence of moſt impudent and abhominable impiety, and is ſo Authenticall a preſident, as cannot be denyed, without denying their owne hand and ſeale. The verſes are theſe.

Hic des deuetè, cœleſtibus aſſocio te:
Mentes ægrotæ per munera ſunt ibi lotæ:
Ergo venitote gentes à ſorde remotæ:
Qui datis eſtote certi de diuite dote:
Te precor accelera, ſpargas hic dum potes æra:
Et ſic reuera ſecure cœlica ſpera.
O ſi tu ſcires, quantum data proſit ibi res,
Tu iuxta vires, donares quod dare quires.
Te miſer à pœna dum tempus habes aliena
Huc dare te pœna, veniæ fit aperta crumena,
Conſors cœleſtis fabricæ, qui porrigit, eſt is:
Ex hoc ſum teſtis, hic vos mundare poteſtis.
Fratres haurite de trunco pocula vitæ
Hic aliquid ſinite, veri velut Iſraelitæ
Crede mihi crede; cœli dominaberis ede
Nam pro mercede Chriſto dices mihi cede.
Hic datur exponi paradiſus venditioni,
Currant ergo boni, rapientes culmina throni
Vis retinere forum, mihi tradas pauca bonorum
Pro ſumma quorum, reſerabitur aula polorum.
Hic ſi large des, in cœlo fit tua ſedes:
Qui ſerit hic parce, parce comprendit in arce
Cur tardas tantum? nummi mihi des aliquantum,
Pro ſolo nummo gaudebis in æthere ſummo, &c.

I forbeare to interpret theſe verſes in Engliſh, becauſe their greateſt grace lyes in the Latine rimes; oncly the meaning

ning in few words is this: That he which giueth to an Image, goeth directly into Paradiſe, and the more he giueth the better place he ſhall finde there; yea, that Chriſt himſelfe ſhall yeeld his place vp to ſuch an one. Now is it poſſible that men that are reaſonable creatures, ſhould be thus deluded and blinded? But this is the efficacy of Antichriſtian deluſion inflicted by Gods iudgement vpon men for their ſinnes, and wrought by the ſubtlety and malice of Sathan, vpon their ſoules.

CHAP. 6.

Deluſions by Popiſh Excommunications and Pardons.

1. BEſides all theſe forenamed deluſions, the world hath bene no leſſe inueigled and deceiued by their vſe, or rather abuſe of the Keyes, which the Pope challengeth, to haue authority to diſpoſe in the Church, and ſublegateth the ſame to Biſhops and Prieſts. This power is exerciſed two waies: either by ſhutting whom they liſt out of the Kingdome of heauen, by excommunication: or by ſetting open the dore to whom they liſt, by Pardons, Indulgences, and Abſolution. Now their Excommunication is twofold, the leſſer and the greater: the leſſer is nothing elſe but an excluſion from the Sacraments of the Church: and the greater called *Anathema*, an vtter abſciſſion from the body of Chriſt. And in like manner their Indulgences are of two kinds: one Sacramentall after the Sacrament of Confeſſion and Penance, which is an abſolution from ſinnes: and the other Iuridicall, which is an act of iuriſdiction and Eccleſiaſticall authority, giuing abſolution from the cenſures of the Church: now how both theſe are abuſed, and the world deluded by them, is the point I am to manifeſt in this diſcourſe following.

2. And firſt, I ſay that this power left to the Church by Chriſt, is in many things ſo aviled by the Church of *Rome*, and in others ſo exalted aboue meaſure, that there remaines little

little in it of the institution of the Sonne of God. This is a formall abuse, and one of the festered vlcers of the Church of *Rome*, which requireth a fuller Treatise to lanch the sore thereof, then my intent will allow : I will onely search it a little, though not to the bottome. And to begin, obserue first, how the Councill of *Trent*, in the 25. Session, and Chapter 3. of the reformation, seemeth willing to put it hand to the correction of the abuses of Ecclesiasticall censures : but all that those holy Fathers do, is nothing else but to exalt the authority of Bishops, and to abase that of Priests, and to clip the wings of the secular Magistrate. Secondly, the forme of their Sacramentall absolution, which is in the Priests power to giue, is vtterly full of blasphemy ; for they doe not onely absolue in the name of the Father, the Sonne, and the holy Ghost, which is agreeable to Christs institution, but also in the name and merits of the Virgin *Mary*, and all the Saints, and their owne satisfactions, which is a manifest corruption of the doctrine of saluation. Thirdly, this absolution is giuen vpon condition, that the sinner shall endure some satisfactory paines impoſed vpon him by the Priest, as some Fasts, some certaine Pilgrimages, some certaine number of Prayers ; which last seemeth to me a grosse abuse, to put prayers amongst paines, seeing good workes cannot be called paines or punishments, it being a greater punishment to be forbidden them, then commanded. Fourthly, (which is yet worse) if a man being enioyned this penance haue no humour to fast and pray, or go on pilgrimage, he may redeeme all with a little money, and permute this affliction of his body, into the affliction of his purse. This their owne Canon affirmeth expressely. And the glosse vpon it saith, that if a man may redeeme his fast by giuing a peny, much more may one be freed by anothers fast, and therefore it is an ordinary practise amongst them to giue money to some religious persons, to fast and pray and make satisfaction for them, and in their steades. But I should feare that if I did my penance by a Proctor, I should also be saued by a Proctor. Lastly, that which is worst of all, these fellowes vnder the colour

Eman Sa Iesuit Aphorism. in principio.

Can presbiter Dist. 82.

of ſpirituall ſatisfaction, vſurpe to themſelues a temporall dominion ouer the bodies and goods of men: their bodies, by cauſing them to be whipt and ſcourged, as Cardinall *Tollet* witneſſeth. *Abſoluatur* (ſaith he) *cum Pſalmo et oratione dominica et verberibus*: and as we haue two famous examples in two great Kings, *Henry* the ſecond of *England*, to whom Pope *Alexander* the third cauſed the whip to be giuen by a multitude of Monkes, whereof ſome gaue him fiue blowes, others three, and ſo forth as their humours led them, as it is recorded by *Mathew Paris* in his Hiſtory. The ſecond example is in *Henry* the fourth of *France*, who receiued in the perſon of his Embaſſadour the Biſhop of *Eureux*, being proſtitute at the feete of his Holineſſe *Clement* the eight, diuers ſtrokes with a wand, before the King could be receiued into the boſome of the Church of *Rome*. And how they encroached vpon mens goods by this meanes, their continuall ſale of Indulgences, for a certaine rate of money, which gaue *Luther* the firſt occaſion of breach with the Romane Church, doth ſufficiently ſhew: for by this tricke they drayned mens purſes, and amaſſed infinite treaſure into their owne coffers.

Tollet de inſtruct Sacerd. lib. 1. cap. 14.

3. And becauſe I haue mentioned their Indulgences, which are an extrauagant kinde of exerciſe of the Keyes, neither meerely ſacramentall, nor iuridicall, but of a mixt nature partaking of both: let vs in few words obſerue their abuſe of the world by them; and that ſo groſſe and palpable, as is almoſt incredible, were it not fore-propheeied of them by the Apoſtle, that God ſhould ſend vpon them ſtrong deluſion to beleeue lyes. This power the Pope challengeth to himſelfe alone: for he (ſay they) being Chriſts Vicar here on earth, hath the keyes of the Churches treaſury tyed to his girdle, which treaſury is filled with the merits of the Saints, to wit, their workes of ſupererogation, which they haue more then they neede for their owne ſaluation, mixt with the merits of Chriſt, and all theſe to be diſpenſed and diſpoſed at the Popes pleaſure. By this power the Pope can at an inſtant, deliuer all the ſoules that are in Purgatory, and ſend them

them into Paradiſe: which if it be true, then it followeth, that if he can do this and will not, he is an vnmercifull Tyrant, in ſuffering ſo many millions of ſoules to lye frying in that furnace, when it is in his power to giue them eaſe: if he will and cannot, then hee is a notorious lyer to vaunt of this power. By this ſame power, he taketh vpon him to giue pardons to thoſe that are aliue, and to exempt them from the puniſhment of their ſinnes by plenary remiſſion: but it is with this condition, *Si non ponatur obex*, *If there be not a barre in the receiuer*; which barre is want of Faith and Repentance: but this is a moſt intollerable abuſe, for if a man haue faith and repentance, he is ſure to be ſaued, whether he haue the Popes pardon or no: and if he want faith and repentance, they themſelues confeſſe that the Popes pardon can doe him no good. By this power, they promiſe plenary remiſſion of ſinnes, to all that come to *Rome* on Pilgrimage, and chaunce to dye by the way, and to them that liue and viſit the holy places there, eſpecially the ſeuen priuiledged Churches. They promiſe to ſome 50. to ſome an 100. to ſome 3000. yeeres of pardon: yea *Boniface* the eight granted out of his bountifull liberality 82000. yeeres pardon, to euery one that ſhould ſay a prayer of S. *Auguſtine*, printed in a Table at *Venice*, and that *toties quoties*. And *Iohn* the 22. granted 20. yeeres pardon to euery one that doth but bow his head at the naming of Ieſus: by which account, a man may prouide in one day for millions of Ages, and, that which is remarkable, beyond the worlds continuance; whereas Purgatory laſteth according to their opinion, but till the day of iudgement. By this power, the Pope vſeth to conſecrate and hallow an infinite number of Crucifixes, Medailes, and *Agnus Dei*, holy Graines, or Beades, and ſuch like traſh, and to ſend them abroad into the world, that whoſoeuer weareth one of them about him, if he be at the point of death, and ſay but in his heart the name Ieſus, ſhall haue an abſolute forgiueneſſe of all his ſinnes, though he cannot be partaker of the other Sacraments of their Church By this power, leaſt *Rome* ſhould be too farre to fetch theſe pardons,

the Pope hath appointed many petty Markets and Faires of them in euery Country, and the Pedlers that carry about this traſh, are the Prieſts and Ieſuites. *Leo* the tenth, ſent one *Tercluus* about with theſe Pardons, offering to euery one for the payment of ten ſhillings, and not a peny vnder, to ſet at liberty the ſoule of any one which they ſhould name in Purgatory. Out of this power iſſueth their odious merchandize and ſetting to ſale of all manner of ſinne called, *Taxa pœnitentiaria Apoſtolica*: whereby impunity is granted, be the ſinne neuer ſo grieuous, ſo the party pay according to the rate for his abſolution: as for adultery or inceſt, foure Turons: for both together, ſix Turons: for wilfull murther being in holy orders, twelue Turons: and ſo in proportion for other offences; ſo that there is no ſinne ſo heynous, for which pardon may not be purchaſed for a ſmall ſumme of money. Now then is it not too too manifeſt, how groſſely the world hath bene deluded by this impious practiſe? For hereby not onely notorious ſinners, as Whores, Theeues, Adulterers, Murtherers, &c. are made ſecure and careleſſe in their ſinnes, ſeeing a pardon is ſo eaſily to be obtained, but they are alſo enboldened to continue in their ſinfull courſes; foraſmuch as they vſe to pardon a ſinne before it be committed: as it is ſaid of Doctor *Parry*, that he brought with him his pardon in his pocket, for murthering our late Queene of happy memory, intended by him: and a certaine *Germane*, hauing obtained a pardon for the next ſinne he ſhould commit, robbed preſently the Popes Pardoner, and ſo could not be accuſed thereof, becauſe he had his pardon to ſhew. And that this deluſion, though it ranne currant amongſt the ignorant people, was reſented by ſome of the wiſer ſort, euen in theſe times of darkneſſe, may bee proued by diuers teſtimonies: as of one *Oliuer Maillard*, a great preacher of their owne, and a Friar, who ſpeaking of theſe pardon-Pedlers, whom he calleth *Buſſatores*, amongſt other hath theſe words: *An creditis quod vnus magnus vſurarius plenus vitijs, qui habebit mille millia peccata, dando ſex albos trunco habeat remiſſionem omnium peccatorum ſuorum? Certe durum*

eſt

est mihi credere, et durius prædicare. In like manner the Author of the booke entiled *Onus Ecclesiæ*, thus speaketh: *Isti indulgentiarum Buccinatores omnimodam promittunt securitatem, quæ parit negligentiam, et negligentia offensam Dei*: that is, These publishers of Pardons promise all manner of security which breedeth negligence, and negligence the offence of God. But most pregnant is the complaint of the *Germaine* Nation in the booke of their *Centum grauamina*, exhibited to the Popes Legate at *Norimberge*, *An.* 1522. for there they thus complaine. *By the sale and Merchandize of this ware,* (namely Pardons) *not onely Germany is spoiled of money, but Christian godlinesse is extinguished: for from hence Whoredome, Incest, Adultery, Periury, Murder, Theft, Robbery, Vsury, and a whole heape of mischiefes haue proceeded, no man being afraid to commit any sinne in respect of conscience, when he was perswaded that a pardon might be purchased at so easie a price.*

4. But enough of this trash, wherein peraduenture I haue stayed too long: I come now to their Excommunications, which containe in it so many abuses as is hard to count them. For whereas the Ecclesiasticall censures were admitted to humble sinners, and so to bring them to repentance, the Church of *Rome* turnes them quite to another end: For they make them serue for the finding out of things lost, and the payment of desperate debts, and for terrifying from sinnes not yet committed, so laying a plaister where there is no wound. For the first: if a man haue an Horse stolen from him, or any other thing, he may procure an Excommunication against the party that had stole him though vnknowne, to be of force if he bring him not againe, and so the Theefe must either gallop away to hell, or returne to the Gallowes, let him choose which: and so oftentimes it falleth out, that by this meanes, a Father hath vnwittingly excommunicated his owne Son, and for the body of an Horse, sent his Sonnes soule to the deuill. Cardinall *Tolet* approueth of this kinde of Excommunication, and so doth the Councill of *Trent*. In like maner, the same Cardinall alloweth, that an Excommu-

Tolet de Instruct. Sacerd. lib. 1. cap 8. Concil. Tridents. sess. 25.

nication may be publikely denounced againſt all ſuch, as ſhall rob ſuch a Lords Orchard, or ſteale his Kine, this is for a fault committed. And if a Creditor be deſirous to be ſpeedily paide his debt, he may by their rules excommunicate the Debtor before hand, if hee come not to giue ſatisfaction within a prefixed time. And this is the vſe they make of the power of the Keyes, giuen by our Sauiour Chriſt to his Apoſtles for the ſaluation and humiliation of ſinners.

5. But moſt pernitious is their common rule, that a man excommunicate, is ſuſpended from the charge and office he beareth whatſoeuer it bee, and can exerciſe no act of iuriſdiction which is not voide in Law: for this is to ſubiect vnder the power of the Pope and his Biſhops, all ciuill Magiſtrates, all the offices of the Crowne, all the Lords of the Councill, yea the very Crownes of Kings themſelues, who after once an Excommunication is darted againſt them, be it wrong or right, are depriued of all authority, and all their Edicts, Ordinances, and Decrees, made vtterly voide and annulled. And yet their interdict of a whole Kingdome for an offence conceiued againſt the King onely, is a matter of greater horror and deteſtation: for then no Bell is ſuffered to be rung in the whole Land, all Diuine ſeruice ceaſeth, hee that would heare a Maſſe muſt goe out of the Land, all the Sacraments of the Church are ſuſpended, except Baptiſme, auricular confeſſion and extreame Vnction: the bodies of the dead are buried in the fields, and all Church-yardes ſhut vp. In this miſerable caſe was our *England* vnder King *Iohn* for the ſpace of ſix yeeres, during all which time, how many ſoules were ſent into hell (if we beleeue the Pope) as men dying out of the communion of the Church of *Rome*? And all this for pecuniary quarrels, and certaine temporall rights, which the King denied to the Pope, the people being not the cauſe thereof. But yet it is moſt abominable of all, that remiſſion of ſinnes is giuen as the wages of iniquity, and abſolution to a ſinner vpon condition that he giue his Houſe, or his Land, or his Kingdome to the Pope, for the wages of iniquity: as when hauing excommunicated one Prince, hee giueth

giueth his Dominion to another vpon condition he ſhould inuade and ſacke the others Country, and diſpoſſeſſe him thereof. This is a common practiſe of the Pope againſt Emperors and Kings, as the ſtories of the Emperor *Fredericke* the ſecond, and his ſonne *Conrade*, with diuers of our Engliſh Kings ſufficiently witneſſe. And in *France* during the laſt league, were there not pardons ſet vp in all the principall Cities of the Kingdome, wherein nine yeeres remiſſion was granted to euery one that ſhould rebell againſt the King? as if he ſhould ſay, becauſe thou art wicked, therefore thou ſhalt be ſaued: becauſe thou art a Traytor, therefore thou ſhalt haue remiſſion of thy ſinnes, and the kingdome of heauen. And as touching the rauiſhing of mens goods by this meanes, the caſe is ſo cleare by manifold experience, that it admits no denyall; for during the 300. yeeres wherein the Pope quarrelled with the Emperors of *Germany*, (for ſo long that quarrell continued) did not the power of the Pope encreaſe, and that of the Emperor decreaſe euery day? Euery Pope by the terror of his Excommunication drawing from the Emperor excommunicate, Guifts, Priuiledges, Poſſeſſions and temporall rights, before hee could be abſolued. He gaue abſolution to King *Iohn* of *England*, vpon condition, that he ſhould giue him his Kingdome, and become his Vaſſall and Liege-man, paying him a thouſand Markes a yeere, as to his chiefe Lord.

6. And ſure a man would hardly beleeue, how enormous and prophane the abuſe is in their abſolutions from the cenſure of excommunication. The Ieſuite *Sa*, in his Aphoriſmes ſaith, that an abſolution made vpon a falſe ground is auaileable: and *Tollet*, that an vniuſt abſolution ſtands in force: and if a Biſhop abſolue without ſatisfaction, his abſolution holds. As if a Biſhop abſolue a theefe without binding him to reſtore the theft. Beſides, that which is worſe: in the Church of *Rome* as they abſolue by a Commiſſary, ſo a man may bee abſolued by his Proctor; and that which is yet worſe, a man may be abſolued without his knowledge, and againſt his wil, which is as much as to ſay, thou ſhalt be ſaued whether thou wilt

Eman. Sa. Aphoriſm. in verb. Excommunicat. Tollet. de Inſtruct. Sacerd. cap. 14. Azor. lib. 1. cap. 9. q. 2.

Tollet de Inſtruct. Sacerd. lib. cap. 14. Idem cap. 15.

wilt or no. They teach alſo that an Heretike or Schiſmatike may abſolue an excommunicate perſon at the point of death: and ſo an excommunicate may giue communion, that is, that which hee hath not: yea, that a man may be abſolued from his excommunication after his death. But it is pretty which *Bellarmine*, *Sa*, and *Nauarre* affirme, that hee which giueth Indulgences to others, may alſo giue them to himſelfe, and ſo there can be no want of pardon, when a man may pardon himſelfe: and yet Maſſe is ſaid for the Pope departed, preſuppoſing that he is in Purgatory, and that he cannot pardon himſelfe. But aboue all, is the Bull of *Cœna Domini* remarkeable, by which the Pope euery yeere vpon Maundy Thurſday, being mounted on a Scaffold, hauing two Peacocks tayles at his two eares in imitation of the heathen Emperors, (as is reported by *Dion* in the life of *Seuerus*) thundereth out a long Excommunication, and ratifieth it by caſting downe from aloft a burning candle wherein are excommunicated, firſt, all Heretikes and Schiſmatikes, with all others that are diſobedient to the Pope. Secondly, all that appeale from the Pope to a future Councill, together with their Counſellors, ayders and fauourers. Thirdly, all Pyrates and Robbers, that ramage the Popes coaſts, from Mount *Argentario* to *Terracina*, as if the Pyrates vpon the coaſts of *England*, and *France*, and *Spaine*, were not as guilty as theſe. Fourthly, all Princes that impoſe any new Taxes, Subſidies, or impoſitions vpon their people without the permiſſion of the Pope: which clauſe, toucheth all Kings and Princes to the quicke, who are conſtrained by neceſſity of their affaires, and authorized by the word of God to raiſe ſuch Taxes on a ſudaine for their preſent occaſions. Fiftly, all falſifiers of the Apoſtolicall Letters, all that conuey Armes to Heretikes, all that ſtop prouiſion of victuals comming to the Popes Court, all that hinder the voyage of ſuch as goe to *Rome* on pilgrimage, and all that kill, hurt, ſtrike, or rob a Cardinall, or any other Prelate. Laſtly, all that receiue tythes of the Cleargy, or vſurpe any waies their rights, or take knowledge of cauſes Eccleſiaſticall being Lay-

Lay-men, which clause enwrappeth not onely inferiour officers of state, but euen Emperors, Kings, and Dukes in their Dominions, and is indeed directly aymed against them. Here is a roaring Bull indeed, able to terrifie the whole world with his bellowing: but God be thanked, men that are not altogether blinded with superstition, haue learnt out of the word of God, that it is but *Brutum fulmen*, which hurts none but those Cowards, which a panicke feare can as soone strike downe dead as the stroke of a Gun. And I hope wee haue thousands that are of the same minde with a Parisian Priest, who hauing receiued an Excommunication against the Emperor *Fredericke* the second, which was to bee published with sound of Bels, and Candles lighted, and after extinct, thus answered: *I am commanded to excommunicate the Emperor Fredericke, and not knowing the cause, yet knowing that there are great quarrels and an irreconciliable hatred betwixt the Pope and him, and I know that one doth wrong to the other, but which it is I know not: therefore as farre as my power extendeth, I excommunicate him that doth the wrong, whethersoeuer hee be, and absolue him that it is done vnto.*

7. Yea so infinitly outragious were they in this censure of Excommunication, that thereby they brought the necks of Emperors and Kings vnder their feet. It is a story notoriously knowne, how Pope *Alexander* trampled vpon the necke of the Emperor *Fredericke*, when he came vnto him to be absolued from his Excommunication. And how the Emperor *Henry* the fourth danced attendance bare-footed in cold weather diuers daies before the Popes gate, ere he could be admitted to his presence: and how for feare of this thunder clap, Kings haue waited like Lackeys on the Popes Horses, and one held his bridle, another his stirrop: and how *Francis Dandalus* the Venetians Embassador, crept on his hands and feet, with a chaine about his necke like a dog all along the Popes great Hall, ere he could obtaine an absolution for the State of *Venice* from the Popes Excommunication. And how the King of *France*, and the King of *England*, attended on the same Pope like Lackeys in the City

of *Bagence*. And how *Adrian* the fourth, caused the forenamed Emperor *Fredericke* to hold his stirrop when hee dismounted from his Horse, and frumped him for his labour, in holding the right for the left. And how arrogantly *Boniface* the eight entreated *Phillip* the Faire, King of *France*, bragging that for his contumacy the Kingdome of *France* was fallen to the Church of *Rome*. And *Albert* of *Austria*, in refusing to giue him the Imperiall Crowne being lawfully chosen, and vaunting that hee himselfe was Emperor and Lord of the whole world. These stories being at large set downe by others, I doe but breefely touch, and as it were by the way.

8. *Machiauell* vpon the occasion of the dealing of Pope *Alexander* the third with the Emperor *Fredericke*, hath this notable saying; that the Popes were growne great by three things, by Excommunications, by Pardons, and by Armes: for by Pardons they made themselues to be adored, by Excommunications to be redoubted, and by Armes to bee obeyed, but by all three they raked together infinite Treasures, and so made themselues great. For touching Pardons, it hath beene sufficiently declared before: and for Excommunications, their ordinary practise was to excommunicate, to the end, that an absolution might be purchased with money, as the forenamed *Fredericke* bought his absolution of Pope *Gregory* the ninth, for an 100000. ounces of Gold. *Boniface* the eight in the highest degree of impiety, was not content to excommunicate the French King *Phillip* after the ordinary manner, but together with him, all his, to the fourth generation. Is not this a manifest trampling vpon the necke of Kings, and abusing of the blindnes of the world? For what appearance is there that any mortall man hath power to excommunicate a man and all his posterity to the fourth generation? The same Pope in despite of the forenamed French King, disanulled all the Indulgences giuen by his Predecessors to Frenchmen: a most strange and absurd act: for if these Indulgences were of that vertue as they pretend, they must haue redeemed out of Purgatory millions of soules; and

See these things more fully discoursed of by *Mornay* in his *papatus*. *Abbot* and *Downam de Antichristo*. and *Hen. Stephen* in his *Apology* for *Herod*.

if

if they were by this Decree nullified, then it must needs follow, that these poore soules must returne backe againe out of Paradise into Purgatory: this conclusion is an *Amphisbæna* which stingeth both waies. And for Armes, the onely vse of them was, when their spirituall censures were either reiected or contemned.

9. To conclude, with this thunder and lightning from the Popes seate (for so it is named by them elues) men were so terrified, that they were driuen into courses of extremitie and desperation: for they were perswaded that they were hereby giuen ouer to the power of Sathan, and vtterly depriued of the protection of God, and his holy Angels, and of the kingdome of heauen. And therefore one of their owne Friars saith, that it is not fit that this dart should be put into the hands of euery foolish Prelate, which notwithstanding is ordinarily done in the Church of *Rome*, the Pope lending to Bishops and Priests this thunderbolt, as often as occasion requireth. And this is the more remarkeable, seeing such as are excommunicate are depriued not onely of the communion of Saints for the present, but of the very prayers of the Church for the future. For on good-Friday when they pray for Iewes, Turkes, and Pagans, yet they pray not for these. Howbeit since the light of the Gospell began to shine in the firmament of the Church, the world is growne a little wiser, and these thunderclaps are as much now contemned, as they were before reuered: yea, many of their owne Religion haue cast off the terror of them, and set them at naught. Take for example the Emperor *Charles* the fift, who was not onely a fauourer, but a protector of the Church of *Rome*; this man being menaced with an Excommunication by Pope *Paul* the third, if he did not deliuer vp the City *Plaisance* into his hands, gaue him to know by his Embassador, that if he thundred and lightned with his Excommunications, hee would answere him with the thunder and lightning of his Artillery. Their diuellish pollicy therefore being thus discouered, they fell to other more violent courses, as the fire and faggots, the bloody Inquisition, the burning chamber,

Menot. Concion fol. 143. Col. 4.

open warres, ſecret treaſons, ſword, gun-powder, dagge, piſtoll, and poyſon, maſſacres, murders, with all manner of more then *Nero*-like cruelty, and all too little to maintaine their abominable pompe and ſuperſtition. Theſe are now the engines of their policy, the old ſpirituall cenſures being almoſt out of date, and by theſe they labour both to vphold their *Babel*, and to ouertume the truth. But our Lord Ieſus Chriſt hath giuen to the cinders of his bleſſed Martyrs, the vertue which is ſaid to be in the aſhes of the Phœnix, and that with more abundance: for the aſhes of a Phœnix bring forth but one Phœnix; but the aſhes of one faithfull Seruant of Ieſus Chriſt, hath ingendred an infinite number of the ſame kinde, who notwithſtanding all their cruelties and bloody executions, do, and will ſtand for the defence of the truth, and more and more diſcouer the abominations of that purple Whore.

CHAP. 7.

Deluſions by Monaſticall Vowes, and the Sacraments of the Romiſh Church.

1. THeir Monaſticall Vowes and Sacraments lye ſo in my way, that I cannot draw towards my concluſion, vntill I a little diſcouer how the world hath bene deluded by thoſe meanes. And touching their Vowes, they are of three ſorts. Firſt, the Vow of voluntary pouerty. Secondly, of celibacy or ſingle life. And thirdly, of blinde and regular obedience: all which are profeſſed by their Monkes and Friars in their Cloiſters, to the great abuſing of the world by theſe tricks of Antichriſtian policy.

2. Concerning their voluntary pouerty which they vow and profeſſe, who ſeeth not how by this tricke they haue made themſelues rich and mighty vpon earth? they profeſſe to haue nothing, and thereby gaine all things that their hearts can deſire, and that in ſuch plenty and abundance, that the very fat of the earth is their portion. Looke into all Coun-

tries

tries of Chriſtendome, and you ſhall finde the Abbeyes, Monaſteries, and other Religious houſes, ſeated for the moſt part in the moſt fertile and pleaſant places of all Kingdomes, and enriched with ſo infinite poſſeſſions, that here in *England* the Law of *Mortmaine* was faine to bee made to reſtraine men from giuing too lauiſhly to thoſe idle bellies. Monaſteries (ſaith one of their owne writers) were founded in time paſt for Deuotion, though now they are abuſed to rapine and couetouſneſſe: for they haue at this day deſtroyed the world, and brought to nothing the ſtate of the Empire and of all Lay-men: wherefore all ſuch places as are, or ſhall be erected, may worthily bee called nets framed to catch Lay-mens goods. In this ſmall land of *England*, the reuenues of the Religious houſes which were diſſolued, did ariſe according to the old rents, to the ſumme of an hundred thirty foure thouſand ſix hundred and three pounds two ſhillings foure pence halfe peny: which ſumme what it would amount vnto in the true valew according to the eſteeme of theſe times, I leaue to them to calculate that are better ſeene in wordly matters then my ſelfe: my opinion is, that it is not the tenth of the true valew. The Votaries of Saint *Francis* Order, of all other, profeſſed pouerty in the higheſt degree: according to the rule of their Order they might not ſo much as touch any Gold or Siluer, neither had they any right, title, or intereſt in any thing to be their owne: their good Founder *Francis* hauing laide it downe, that without any conſtruction, gloſſe, or interpretation, they ſhould haue nothing of their owne. And yet theſe Hypocrites wil take as much Gold or Siluer as is giuen them with their Gloues on their hands, and liue poſſeſſed of great reuenues, and fare plentifully in their Cloiſters: like vnto that melancholy *Athenian* that imagined all the ſhips and goods in the Port *Piræum* to be his owne, when he had none: ſo theſe profeſſing they haue nothing, yet poſſeſſe all things their hearts can wiſh. But I would faine know how they can excuſe themſelues by this rule from being theeues. For (as *Hoſpinian* ſaith) what is he but a theefe, that eateth and drinketh, and clotheth himſelfe with that that

Pet. Ferarienſ. in forma libell. q̃o agitur rex fuit ſtit. ex ſuo corpore.

Hoſpinian de orig. Monach. lib. 6. cap. 16.

is none of his owne, nor can bee by any right? other theeues eate and drinke their owne when by guift it becommeth theirs, but no guift could giue them a propriety t any thing: this thing (ſaith the ſame Author) troubled the Friars exceedingly, becauſe it proued them manifeſtly to bee theeues, and they could not deuiſe how to ſhift it off. And to this agreeth *Ferus* in his expoſition of the eight Commandement, where he placeth in the ranke of theeues, all thoſe which vnder the habit of Religion, deuoured widowes houſes, and rauiſhed to themſelues the riches of the world by Lyes and deceites: what is then this vow of pouerty, but a meere tricke to gull and rob Lay-men of their wealth, and to enrich themſelues with their ſpoyles? And yet forſooth they pretend heereby a ſtate of perfection and holineſſe, aboue the Law, and grounded vpon an Euangelicall counſell, *If thou wilt be perfect, goe ſell all thou haſt and giue it to the poore. Mat.* 19. As if it were likely, that our Sauiour would at the firſt daſh giue a counſell of perfection to one that was not yet conuerted to the faith of Chriſt, but was meerely of the Iewiſh Religion: or if he did, yet that theſe fellowes are aſcended to this degree of perfection, when by their giuing away all (as they ſay) they gaine more then all, more eaſe, plenty, belly-cheare, wealth, and contentment, then they could haue if they had kept their owne in their hands.

Ferus in Expoſit. Decaleg.

3. Their vow of celebacy or ſingle life is of like quality and nature: for vnder the pretext of holineſſe and purity, the Cleargy of *Rome* practiſed all manner of filthineſſe and impurity. So groſſely was the world deluded by this their counterfeit ſanctity, that if a Prieſt was found in bed with another mans wife, yet he was not to be ſuſpected of any vncleane act, but to be thought onely to counſaile and aduiſe her for her ſoules health: and yet the horrible adulteries, and Sodomiticall abominations which haue ſprung from this root of celibacy, are vncountable. I might call to witneſſe Saint *Bernard* in his booke *de conuerſ. ad Clericos. cap.* 29. and vpon the *Canticles ſer.* 66. and alſo *Huldericke* Biſhop of

Auguſta

Auguſta in his Epiſtle to Pope *Nicholas* the firſt: and *Robert Holkot* an Engliſh Dominican Friar, in his 173. Lecture vpon the booke of Wiſedome: and *Panormitane* a man of great fame in the Councill of *Baſill. part. 3. de cleric. coning. cap. cum olim.* And *Iohn Gerſon* Chancellor of *Paris*, who complained that in his time *ſome Cloiſters of Nuns were become Stewes of Strumpets and Whores.* And *Mantuane* a Carmelite Italian Friar, with *Polidore Virgill*, and many more, who haue in their writings largely diſcouered the abominable fruits of this filthy vow: but I will fix onely vpon ſuch as touch this point of deluſion. *Auentine* thus writeth concerning thoſe times. The Decree of Celebacy (ſaith he) was acceptable to Whoremongers, to whom now it was lawfull in ſtead of one wife to haue the fellowſhip of ſix hundred Harlots. Hence many falſe prophets tooke occaſion by fables and miracles to caſt miſts ouer the truth: and by drawing places of Scripture to their purpoſe to deceiue the people. In a word, when as very few did truely make warre with luſt, and ſome did faine continency for gaine ſake vnder the honeſt name of chaſtity, they committed Whoredomes, Inceſts, Adulteries, euery where, without puniſhment. Thus he. *Mathew Paris* is altogether as plaine and downe right to this purpoſe, his words are theſe. *He* (ſpeaking of *Gregory* the ſeuenth) *forbad all Diuine ſeruice by married Prieſts, and Lay-people to heare their Maſſes, by a new example*, and as moſt thinke, an vnconſiderate iudgement, contrary to the opinion of the holy Fathers. From whence aroſe ſuch a ſcandall, that the Church was neuer ſo diſtracted by any Schiſme or Hereſie: ſome contending for iuſtice, others againſt iuſtice, and in the meane while few keeping themſelues continent, though ſome made great oſtentation thereof for their owne gaine: many ioyned to their incontinency periury by reaſon of their adulteries, and yet who were in greater eſtimation with the people then theſe hypocrites? *Sigebert* another Hiſtoriographer of theirs, thus writeth. *By this occaſion* (ſaith he) *many falſe Doctors ſpringing vp in the Church turned the people from Eccleſiaſticall diſcipline by prophane nouelties.*

Robert. Holcot.

Panormitan.

Io. Gerſon.

Mantuan.

Polid. Virgill.

Auentine.

Mat. Paris in Gulielmo primo.

Sigebert. Anno. 1074.

Nichol. Clemang. lib. de ruina & reparat. Eccles.

ties. Nicholas Clemangis thus bitterly inueigheth against these fellowes : *These Votaries* (saith he) *who by how much according to the vowes of their Religion they should be more perfect, and chast, &c. then others, by so much are they more wicked and obscene; Monkes in habit, but monsters in conscience, and conuersation.* And in the same booke concerning Nuns he saith, *That they were not assemblies of Virgins dedicated vnto God, but brothel-houses of Whores and Strumpets, Stewes of Venus, and receptacles of lasciuious and vnchast wantons to glut their lusts.* But to leaue testimonies, and to come to examples. Did not that Cardinall called *Iohannes Cremensis*, that came into *England* as Legate from the Pope, in the reigne of *Henry* the first, fouly abuse the people & the Cleargy ? when the next night after hee had in a Councill at *London* vehemently inueighed against Priests marriages, and exhorted vnto chastity, and enacted a Law in that behalfe, he was found in bed with an Harlot to the shame of the Order of Priesthood, and reall confutation of his owne Decree ? Or that filthy Friar, named *Iohannes de Cornibus* that dyed of the Pox, yet left such an opinion of holinesse behinde him, that when after his death the red buttons of that disease appeared in his face, the people presently beleeued that he was turned into a *Seraphim* ? Or that great Saint of theirs Saint *Dustane*, who for the disallowing of Priests marriages, wrought by the Art of *Necromancy*, wherein hee was very expert, diuers great miracles, as to make an Image to speake to the Councill assembled at *Winchester*, and his Harpe hanging vpon the wall, to sound of it selfe an holy hymne, *Gaudete in cœlo, &c.* with sweet melody, and to hold the deuill by the nose with a paire of Tongs or Pincers when hee came to tempt him vnto incontinency. If these stories were true, as they are related, then doubtlesse the deuill was there the cheefe Actor : if false, then what shamelesse beasts were they, that reported them to the world ? But howsoeuer it were, still it remaineth that heereby the poore people were miserably deluded. It is written of Saint *Godericke*, who being mightily tempted with the lusts of the flesh, that

Mat. Paris. in Henrico primo.

Stephan Apol. for Herod.

to

to abate the heate thereof, he vſed diuers remedies, as to weare a haire ſhirt next his skin, and ſometimes a coate of Maile, and to ſtand in the night when he was moſt tempted, in a Well of water vp to the chinne. One time (as they ſay) there appeared vnto him a great old deuill, accompanied with a number of young ones like blacke boyes with ſhauen crownes, which turned vp his bare buttocks vnto him in defiance of his chaſtity: and if any man that had a barren wife complained to this holy Saint, he made them fruitfull by tying his girdle about them. This and much more of ſuch ſtuffe is found in his Legend, which was read in the Church on his feſtiuall day with great deuotion, and certainely beleeued by the blinded multitude. And no maruaile if they were ſo deluded to beleeue this, when as they gaue credit to farre more abominable and filthy relations, as to that obſcœne tale of the miraculous conception and birth of Saint *Wolſtone* Biſhop of *Wincheſter*, which is this: that his Father deſirous to lye with his Mother vpon a good Friday, and ſhe refuſing in honor of the day, was forced to leaue his *Sperma* vpon a ſtone, which ſhee finding and lamenting the loſſe thereof, wrapt it vp in a locke of wooll, and nouriſhed it vp vnder her arme-hole till it was a perfect Child: and hereupon they ſay, he was called *Wolſtone*, a man famous in thoſe daies for many things, but eſpecially for this his miraculous (I might ſay Sodomiticall) begetting. I will end with a merry ſtory related by *Malſmbury* and others, of a Nun that was Siſter to the Emperor *Henry* the ſecond, whom he ſo entirely loued, that he would often haue her to lye within his Pallace very nigh to his owne Chamber. This Nun was ſecretly beloued of the Emperors Chaplaine, and with him had diuers amorous meetings in the night: now one morning hee being about to depart from her Chamber to his owne, leaſt his footing ſhould be ſeene in the ſnow which was newly fallen that night, ſhe tooke him on her backe and carried him ouer to his owne Chamber: at which time, the Emperor being by chance riſen to doe ſome worke of nature, and looking out of his window, beheld the whole pageant: ſhortly

Bale Acts of Engliſh Votaries.

Idem.

Guliel. Malmesbur. lib. 11.

Vincent. ſpecul. hiſtor. lib. 25. cap. 18.

after fell a Biſhopricke which the Prieſt gaped after, and a Nunnery which his Siſter deſired: then the Emperor firſt called the Prieſt, and ſaid to him, I giue thee this Benefice vpon condition, you ſaddle no more the Nun: And after calling her ſaid, I giue you the Nunnery vpon condition you horſe no more the Prieſt. Were not theſe couple like to bee excellent gouernours of the ſpiritualty, thinke you? But all was chaſte Religion ſo long as marriage was abſent. And becauſe I haue mentioned a Nun, let me giue you two or three examples more of them to accompany the Friars. One is of *Editha* the Abbeſſe of *Wilton*, who was Saint *Dunſtanes* holy Minion. Her that holy man beheld on a time, as ſhee was croſſing and bleſſing her forchead with her thumbe; which he preſently taking into his hand ſaid, *Neuer may this thumbe periſh*, and ſo it fell out (ſaith the ſtory) for after her death, all her body was found reſolued into aſhes, except that thumbe, and another ſecret part which in all likelihood he had bleſſed alſo. It is written by the ſame Authors, that *Elgina* the wife of *Canutus* King of *England* hauing no children, and being therefore diſliked of the King her husband, went to an holy Nunnery to thoſe religious chaſte women, hoping to find there ſome releaſe for her malady, as indeed ſhe did: for finding there an holy Siſter with child, ſhe bargained to haue the childe brought vnto her in ſecret, which ſhe, counterfeiting her ſelfe alſo in the meane time to be great bellied, made ſhew to be her owne, and ſo contented her husband: this Child was called *Sweno*, and the yeere before *Canutus* dyed, was crowned King of *Norway*. But aboue all theſe, two Nuns following were famous for their cozenage: one a Nun of *Watton* in Yorkeſhire, who being ingroſſed by a young Monke of the Ciſternian Order, when ſhe was to be deliuered, feigned that *Henry Murdach* Archbiſhop of *Yorke* deceaſed, who had beene her bringer vp in her infancy, ſent two midwiues from heauen, and diſcharged her of her child without paine, and tooke it away with them, ſo that it was neuer ſeene after. Another, the Nun called *Beatrice* (of whom I haue ſpoken before) that is reported

Malmſbury. Ranulph. in Polichro. lib. 6 cap. 9. Antonin. part. 2. tit. 16. c. 18.

to

to haue beene ſo fauoured of the Virgin *Mary*, that ſhee in her habit and feature kept her place for many yeeres, whilſt ſhe plaid the Strumpet abroad. I conclude with that chaſt Siſter, that hauing had three baſtards, which afterwards grew famous in the Church for their learning, to wit, *Lombard*, *Gratian*, and *Comeſter*, gloryed in her villany, and ſaid, that it was an happy fault that had brought forth three ſuch worthy men. And thus wee ſee, how the ſimple world hath beene deluded and abuſed by this vow of celibacy.

4. Their third Vow is of regular obedience, whereby they ſo religiouſly tye themſelues to the rules of their Order, as in outward ſemblance, they ſeeme to the world to bee moſt holy Saints, when in the meane while in ſecret they breake thoſe rules at their pleaſure, and make no conſcience of obſeruing the Commandements of God. So great is their hypocriſie in this kinde, that ſome of them would not forſooth die, till their ſuperiours had giuen them leaue. But I cannot better decipher the hypocriſie of this generation, then in the words of *Cornelius Agrippa*, who at large deſcribeth them after this manner. There are (ſaith he) in the Church diuers ſects, Monkes, Friars, Anchorites, &c. which both the old Law, and the purer times of the Church were ignorant of. Theſe at this day, challenge to themſelues the onely name of religious perſons, profeſſing difficult rules of life, and moſt holy duties, vnder the names of the worthy Fathers, as Saint *Baſill*, Saint *Benedict*, Saint *Bernard*, Saint *Auguſtine*, Saint *Francis*, *&c.* but at this day few of them are good, whereas of euill there is a great multitude. For hither reſort as to a Sanctuary for wickedneſſe, ſuch as are terrified in conſcience for their miſdeeds, or that by reaſon of the vengeance of the Law can be ſafe no where elſe, or which haue caſt themſelues into pouerty by Harlots, Dice, and Luxury: or whom the hope of eaſe, and the impatient deſperation of defrauded luſt, the inconſideratnes of youth, the malice of an vniuſt ſtep-mother, and greedy Tutors, haue encloſed within theſe wals. All which troope are combined together by a pretended ſhew of ſanctity, vnder a hooded habit,

Cornel. Agrip. de vanit. ſcient cap. 6.

and a ſtrong vow of pouerty. In that great Sea of ſuperſtition, wherein ſwim and rauin the great *Leuiathan*, and *Behemoth*, with other ſtrange fiſhes, and creeping things innumerable: out of this gulfe iſſue forth ſo many Stoicall Apes, ſo many inſolent money-wormes, ſo many palliated beggers, ſo many hooded monſters, ſome wearing long beards, ſome cordes, ſome ropes, ſome ſackcloth, clubfooted, wood-ſhanked, bare-legged, blacke, dusky, griſely; attyred ſome in white, others in diuers colours, others in linnen, others with nets, others with ſhort clokes ſcarce reaching to their buttocks, others with long clokes to their heeles, others clad like Mourners, others like Souldiers: ſome breecht, ſome vnbreecht, ſome girt, ſome looſe, with a number more of ſuch like Stage-Players. Theſe for their habit ſake vſurpe the onely ſacred name of Religion, and boaſt themſelues as companions to Chriſt and his Apoſtles: when as their life for the moſt part is notoriouſly wicked, and yet vnpuniſhable through the pretext of Religion. For they are guarded with the priuiledges of the Romane Church, and exempted from the iuriſdiction of all other Churches: and therefore though they may call others in queſtion in any Court of Iuſtice, they if they haue done wrong cannot be met withall but at *Rome*, or *Ieruſalem*. Foxes they are in ſheepes skins, ſo diſſembling their Art of fraud, that they ſeeme to profeſſe nothing but counterfeit hypocriſie, and pure gaine, vnder the colour of piety; whilſt with a pale countenance they faine to faſt, and draw deepe ſighes from their breſt, with teares at command, and murmure continuall prayers with mouing lips, and by a compoſed geſture, ſober gate, deiected eyes, ſeeme moſt humble and meeke, when in truth if they bee looked into, no ſinke is more filthy and corrupt: and yet they ouercome all with the title of Religion, and defend themſelues with their hood, as with a buckler againſt all the darts of Fortune, and ſo being ſecure from worldly troubles and dangers, eate the bread of idleneſſe, and ſleepe in deepe ſecurity; and account this Euangelicall pouerty, to eate the fruit of others mens labours, and liue by the

ſweat

ſweat of other mens browes: and whereas by their baſe habit they profeſſe deepe humility, walking bare-footed like poore peſants, diſguited like Comedians, bound with cords like theeues, ſhauen crownes like Fooles, with hoods, eare-laps and little bels like Ieſters, and other ſuch markes of deiection, and reproch for Chriſts and religion ſake: in the meane while are tranſported with ambition, and direct the whole courſe of their order, to gaine to themſelues titles of honour, no kinde of people being more greedy of high places in the world then theſe are. This and much more to the ſame purpoſe writeth *Agrippa*, touching the hypocriſie of theſe Romiſh Votaries. And ſo wee ſee how the world hath bene a long time deluded by theſe Monaſticall vowes.

5. And now I come to their Sacraments, which are engines of no leſſe deluſion then the former. But to omit the two Sacraments inſtituted by Chriſt, which notwithſtanding they haue moſt horribly corrupted, I inſiſt in their owne fiue which are proper vnto them. And firſt to begin with their Sacrament of Penance, whereof there are three parts: Contrition, Confeſſion, and Satisfaction. For Contrition, though their conſtant doctrine is, that *pœnitens ſi vel puſillus dolor ſit, abſoluitur a culpa*, as *Roffenſis*; though the penitents griefe be ſmall, yet he is abſolued from his fault: *Tenuis dolor ſufficit*, a little griefe ſufficeth, as *Maldonate*: *Contritio imperfecta*, an imperfect contrition, as *Acoſta*: *Quocunq; gradu remiſſa*, in the loweſt degree, as *Suarez*, and *Tollet*: yet it may wipe away the greateſt ſinne. Though I ſay, they teach this in their bookes, notwithſtanding they terrifie the people in their Sermons, that they muſt be greatly humbled, and rend their hearts by contrition, if they will be ſaued (for it is to be noted, that Popery is one thing in their books, and another in their common practiſe and ſpeech:) and that which is moſt abſurd of all, they neede not to be contrite at all, if they will giue a little money for a Pardon, and yet goe to heauen too. Touching Confeſſion, what is it but a meere deuice of pollicy to drayne mens purſes, and to diue into their purpoſes? Hereby they ſcatch into the Counſailes of Princes,

Roffenſ. Art. 5. Maldonat in Summa q. 16. Art. 1. Acoſta de ſalut Indorum. lib. 5. cap. 11. Tollet de Inſtruct. Sacerd. lib. 3. cap. 5. Suarez tom. 4. diſput. 4. ſect. 4. nu. 9.

Princes, and myſteries of State, and intentions and practiſes of the common ſort of people; and ſo frame and proportion their plots accordingly, and that many times for the ruine and deſtruction of whole States. For if they finde any miſchieuouſly minded againſt Hereticall Princes, as they tearme all that proteſt againſt the corruption of their religion; they not onely giue them abſolution from their intended crime before it be committed, but euen animate them vnto it with promiſe of Paradiſe, and commendation of an act, not onely meritorious, but Heroicall. Thus Father *Garnet* confeſſed our Powder Traytors; and a Ieſuite, *Rauillac*, that murthered *Henry* the fourth the *French* King: and yet forſooth the ſeale of ſecrecy ſolemnly ſworne, but daily broken for aduantage, doth caſt a vizard of holyneſſe vpon their practiſe. Beſides it is a knowne caſe, how moſt of that ſhorne generation, make their confeſſion an ordinary bawde of vncleanneſſe. This is affirmed by diuers of their owne writers: one thus. *It is an ordinary practiſe* (ſaith he) *for Prieſts to commit execrable villany with women at ſhrift, raviſhing wives, and deflowring maydes in the Church, and committing Sodomy with yong men, &c.* *Cornelius Agrippa* calleth in plaine tearmes *Auricular confeſſion, genus quoddam lenocinij*, and proueth the ſame partly by a ſtory out of the tripartite Hiſtory, where it is recorded, how a noble woman was raviſhed by a Deacon in the time of ſhrift, for which cauſe *Nectarius* the Biſhop of *Conſtantinople* baniſhed this ſecret confeſſion out of his Church, as alſo all the Biſhops of the Eaſt, did the like in theirs: and partly by their owne knowledge and experience in theſe words: *I needo not ſeeke farre* (ſaith he) *for examples, for I could relate many, freſh and well knowne if I would; for Prieſts, Friars, and Monkes, haue vnder pretence of religion, free and ſecret acceſſe to all ſorts of women, in ſhew to viſit, comfort, or confeſſe them for their ſoules health: but in ſtead thereof, they to whom it is a ſinne to touch money by the rule of their order, account it no ſinne, contrary to the rule of religion.* 1. *Cor.* 7. 1. *to touch women with vnchaſte hands, and to defile holy Virgins, Widowes, and Wiues; yea oftentimes*

Aluar Pelag. de planctu eccleſ. lib. 1. Art. 27.

Agrippa de vanit. cap. 64.

like

like the Troiane adulterer and theefe, to conuay them from their husbands, and according to Platoes law, to proſtitute them to their fellowes : and ſo whoſe ſoules they ſhould gaine vnto God, their bodies they ſacrifice to the deuill. Vpon this ſame ground *Acoſta*, a famous Ieſuite, ſaith, that it was a good prouiſion if the obligation of ſecret confeſſions were vtterly taken away, for the preuentions of moſt abhominable ſacriledges and filthy acts, in likelihood to be committed by ſuch as were forbidden the vſe of marriage. What is this but vnder a pretence of holineſſe, to open a gap to all wickednesſe and vncleanneſſe? As for their ſatisfaction, which is the laſt part of their Sacrament of Penance, that is clearly nothing elſe but a Pageant of hypocriſie, and a meere mockery : For firſt, whatſoeuer paine is enioyned them by their Confeſſour in recompence (as they ſay) for their ſinne, is for the moſt part ſo ſleight and eaſily (to wit, ſaying ſo many Creeds, or Auees, going in Pilgrimage to ſuch or ſuch a Saint, giuing themſelues a few ſtripes on the backe with a whip, faſting a certaine number of daies, &c.) as a wicked man would hardly exchange his long pleaſure in ſinne, for ſo ſmall and ſhort a puniſhment. And ſecondly, let the Penance enioyned bee neuer ſo ſharpe and great, yet a pardon may releaſe it, and that may be obtained by a little money ; or if money bee wanting, for viſiting one of the ſeauen Churches in *Rome*, or ſaying a ſhort praier in the Primer, or deuoutly worſhipping the Croſſe, Nailes, Whip, Launce, Heart, or Handes, of Chriſt painted on a wall. Yea thirdly, if we are not able or willing to performe our penance our ſelues, we may hire another to do it for vs, and in our ſtead, which is the plaine doctrine of *Tolet*, as hath bene ſhewed before. And what is all this, but a May-game of ſport, and a meere mocking of the world? by which notwithſtanding they both keepe the people, yea and Princes too, in awe and ſubiection, and heap vp great treaſures into their coffers.

Acoſta de procurand. Indor ſalut. lib. 6. cap. 16.

6. From their Sacrament of Penance, I deſcend to the other foure. And firſt of Confirmation, which as it is abuſed in the Church of *Rome*, is nothing elſe but a deuice to gaine reuerence

reuerence and respect to their Bishops aboue other Priests. For hence it is, that they preferre it before Baptisme, which they say euery ordinary Priest may conferre, but this onely be performed by a Bishop, and that a man hath not his full Christendome, till he be *Chrysmatus*, that is, thus comfirmed; and the Bishops blessing is so donatiue of sauing grace *ex opere operato*, that if a man dye before he hath committed any mortall sinne after it, he must of necessity go to heauen. Hence it was, that yong & old flocked vnto them by troups on euery side, kneeling on their knees as to some Saint come from heauen, and crauing their benediction with most earnest deuotion, and yet in conclusion all was not worth a rush, but they returned home as empty of grace as they went thither. I know that this Ceremony is of great Antiquity, and hath an holy and commendable vse in the Church of God: but that it should be a Sacrament conferring grace, and that a man is not a perfect Christian without it, is a most abhominable delusion.

Marriage is the next, which they call a Sacrament, ascribing vnto it the very efficacy of sauing grace, as to the rest, and yet deny the vse of it to their Priests: before a vow (say they) it is *Sacramentum*, a Sacrament; after a vow *Sacrilegium*, sacriledge. Now if it be a Sacrament, why is it not common to all? Why may any man vow against it? Why do they barre their Priests of it, who of all other haue a right vnto the Sacraments? Will they deny them the meanes of their saluation, and so make them vngracious as they are? But I meane not to dispute the question any further, saue onely to shew how these fellowes haue deceiued the world with a pretence of piety, in calling this ordinance of God a Sacrament of grace, and yet deny it to their Cleargy as a sinne of the flesh, and preferring concubinage, adultery, and whoredome, before it, as lesser euils.

I will put in the next place, their extreame Vnction, though it be last in order, and say onely thus much of it, that if it be true which the Councill of *Trent* decreed, that this Sacrament wipeth cleane away all such sinnes as remaine vn-

Concil. Trident. sess. 14. cap. 2.

purged

purged or vnsatisfied for: and which the Councill of *Florence* iudged, that the effect of this Sacrament is, *Sanatio animæ, The healing of the soule*: and which *Bellarmine* affirmeth, that therefore the fiue senses are annoynted, because they are as it were the fiue doores by which sinne enters into the soule: to wit, that there might be a generall purgation of all sinnes which remaine. I say, if all this be true, then hath the world bene grosly deluded by them. For Purgatory, say they, is ordained to purge away the relikes of sinne which in our life time we haue not satisfied for: thus *Bellarmine* defineth Purgatory, *To be a place, wherein as it were in a prison, those soules are purged which were not sufficiently purged in this life, to the end that being so purged, they may be admitted into heauen.* Now if all the relikes of sinne be wiped away by this extreame vnction, then what vse is there of Purgatory? And if the relikes of sinne be to be purged in Purgatory, then what vse of this Sacrament? Either therefore the one, or the other, is a meere delusion; or rather both, seeing there is no purgation of sinne, but by the blood and Spirit of Christ alone, by which as many as beleeue in him are washed, and clensed from the very dregges of corruption, 1. *Iohn.* 1.7. 1. *Cor.* 6. 11. Adde hereunto, that this vnction was not vsed by the Apostles, and in the primitiue Church, as a medicine to purge the soule from sinne, but as a miraculous meanes of curing some dangerous disease of the body. Thus saith *Cassander*, setting downe the forme of words which were then vsed at the annoynting of sicke persons: *I annoynt thee with holy oyle, in the name of the Father, the Sonne, and the holy Ghost*; *praying that by meanes of this holy vnction, and our supplication, Sanitatem recuperes per Dominum nostrum*: wherefore (saith he), this vnction was not then applyed to such as were at point of death, and whose life was desperate. The Iesuite *Feuardentius* confesseth as much, when he saith, *That the effect of this oyle of old, was that men might be cured from the deseases of the body*: And therefore S. *Clement* Bishop of *Rome*, amongst the sacred constitutions, sets downe this forme of benediction of this holy oyle: *O God*

Bellar. de extrem. vnct. lib. 1. cap. 8.

Idem de Purgat. lib. 1. c. 1, et lib. 2. c. 1

Cassander. Consult. Art. 2.

Feuardent. com. in Iacob 5.

the Creator, ſanctifie by Chriſt this oyle, and giue it vertue to cure and driue away diſeaſes. How are they then beguiled and deluded, that are made beleeue, that this laſt vnction by a Prieſt, is auailable for remiſſion of their ſinnes, and a powerfull paſport to conuay them into Paradiſe?

7. I will end, though out of order, with their Sacrament of Orders, wherein the whole inſtitution of Chriſt is ſo diſordered, and put out of frame, that little remaineth entire and ſound in this ſacred function. For the charge laid vpon Prieſts by the Spirit of God in holy Scripture, is, to labour in the word, 1. *Tim.* 5. 17. and to feede the Flocke of Chriſt with wholeſome doctrine, *Acts.* 20. 27, 28. and to adminiſter the Sacraments to the people, and pray for them, *Acts.* 2. 24. But in the ordination of Prieſts in the Church of *Rome*, there is no mention of any of theſe things. The formality vſed is onely this: The Biſhop annoynteth with oyle in forme of a croſſe, the fingers of him that is to bee Prieſted, which are to touch the Hoſt, and putting into his hand, betwixt his fingers, a Chalice and a little Diſh with theſe words, *Receiue power to offer ſacrifice to God; and to celebrate Maſſe, both for the quicke and the dead.* And by theſe words he eſtabliſheth him a ſacrificer of the body of Chriſt, and giueth him a power that ſurpaſſeth the power of all creatures in heauen or earth, whether Emperours, or Kings, or Angels, or the Virgin *Mary* her ſelfe: whence Pope *Vrbane* the ſecond inferred, *That it was an abhominable thing, that the hands of them that create their Creator, ſhould be bound to ſerue them whoſe hands are daily polluted with filthy touchings.* And by this reaſon he maintained, that Emperours and Kings ought not to giue Inueſtitures. Another great Doctor, that was Almoner to the Prince of *Conde*, in the firſt booke of his *Royall Prieſt-hood, Chap.* 3. thus magnifieth this function vpon the ſame ground. *Ioſhua* (ſaith he) *ſtayde but the Sunne in the place where it was before: but theſe* (to wit Prieſts) *ſtay Ieſus Chriſt being in heauen, on the middeſt of an Altar, where he was not before: the creature obeyed him, but the Creator theſe: the Sunne him, but God theſe, as often as they pronounce the*

Guliel. Malmsbur.

the words of conſecration. And againe, *The Prieſthood and the Diuinity haue ſome thing in common betwixt them, and are almoſt of equall greatneſſe, becauſe they are of equall power: And therefore* (ſaith he) *ſeeing the Prieſt marcheth checke by iolle with the Diuinity, and that all Prieſts are Gods, it followeth that the Prieſthood excelleth the Royalty, and that Prieſts are greater then Kings.* Neither is their practiſe different from their doctrine: For at the Papall Maſſe, if an Emperour or King aſſiſt in perſon, he performeth the office of a Subdeacon or a Deacon at moſt, and Deacons wee all know are but Prieſts ſeruants. And *Baronius* commendeth S. *Martin*, becauſe at a Feaſt he preſented the cup to a Prieſt to drinke of next himſelfe, rather then to any of the Princes, that were ſet with him at table. And this is the firſt peece of his ordination. Next vnto which followeth the ſecond, that the Biſhop then impoſeth his hands vpon his head, and vſeth theſe words, *Receiue the holy Ghoſt: whoſe ſinnes thou ſhalt remit, they are remitted vnto them, and whoſe ſinnes thou ſhalt retaine, they are retained.* By which words is committed vnto them a power to remit, and retaine ſinnes as we ſee, and yet not all ſinnes neither: for ſome paſſe the power of ſimple Prieſts, and are reſerued for Biſhops and Penitentiaries, from whom alſo there are ſome cauſes reſerued to the Pope himſelfe, and therefore they cunningly alter the words of the Goſpell, and inſtead of, *Whoſoeuers ſinnes*, ſay onely, *Whoſe ſinnes.* And theſe be the two parts of their ordination, wherein the cheefe peece is cleane forgotten, to wit, authority and power to preach the Goſpell: and not onely forgotten in their Orders, but alſo in their practiſe; for few there are of infinite multitudes, that labour to inſtruct the people by preaching, either for want of ability, or of conſcience: whereas euery ignorant Ideot ſacrificeth daily, and giueth abſolution to euery one that will demand it for a price. And yet who are in greater eſteeme then theſe? Who dares controlle them? Or what Lawes can take hold of them? They are wholly exempt from all ciuill command and authority, and endowed with ſuch priuiledges and liberties, as no man dare ſay vnto them

be they neuer ſo wicked, Blacke is thy naile, for feare of incurring the cenſures of the Church. And thus it is apparent, how ſtrongly the world hath bene deluded by this their Sacrament alſo, aſwell as by the reſt.

CHAP. 8.

A rabble of other Romiſh Deluſions, ariſing principally from the ignorance and abuſe of holy Scripture.

1. TO avoyde tedioufneſſe in this ſubiect which is infinite, I will binde vp in one bundle a few more of their deluſions, whereby the Popiſh Prieſts haue abuſed the world, and thoſe principally which ariſe, either from the ignorance, or from the malicious abuſing of holy Scripture, or from both together as ioynt cauſes. The ignorance and ſottiſhneſſe of the Romiſh Cleargy in former times, is ſo notorious and famous, that it is almoſt a needleſſe thing to report that which is written of them. Their owne rule, that Ignorance is the mother of deuotion, though directed to the Laity, yet poſſeſſed their Cleargy alſo: by which they were encouraged to lay aſide all ſtudy of holy Scripture, and to addict themſelues to blinde and ſuperſtitious deuotion, the true daughter of their blind mother Ignorance. S. *Bernard* ſaith, that ignorance hath two daughters, dubiety or doubting, and falſity or errour: their deuotion then muſt either be full of doubts, as proceeding from vnknowne grounds, or of errour proceeding from authorized ignorance of holy Scripture. There is one Ancient Law in our Kingdome, hatcht in the blindneſſe of Popery, that plainely euinceth the ignorance of the Cleargy in thoſe times, and their want of learned men: It is this, that in many criminall offences, he that could but reade the Pſalme *Miſerere*, or ſome other, though he vnderſtood neuer a word thereof, ſhould be exempted from the ſecular power, as being fit to make a Clerke, which plainly argued that, which I named before, the groſſe ignorance of the greateſt part of the Cleargy in thoſe daies. I confeſſe that this

this Law is ſtill continued, but it is not with opinion that ſuch perſons are fit to be made Prieſts, but onely for mitigating of the rigour of the Law in petty offences, which otherwiſe would be inflicted on them as vpon the greateſt. If we deſire particular examples of this ſottiſhneſſe in Popiſh Prieſts, I could referre the Reader to other Authors that haue written thereof, and eſpecially to *Stephens Apology* for *Herodotus*, where is a whole thraue of them: but that he may haue alſo heere ſome ſatisfaction, I will not forbeare to relate ſome of them, partly out of that booke, and partly out of other writers. Their owne Canon Law telleth vs of a Prieſt, that in the Sacrament of Baptiſme vſed theſe words, *Bapizote in nomine patria, et filia, et ſpiritua ſancta*, which notwithſtanding Pope *Zachary* writing to one *Boniface* a Biſhop in whoſe Dioceſſe this abſurdity was committed, reſolueth to be true Baptiſme, though the rules of Grammer were broken; and ſo doth alſo *Peter Lumbard*. Another, in the conſecration of the Euchariſt ſaid, *Hoc eſt corpum meum*, which by the ſame rule muſt be a good conſecration, albeit notwithſtanding their Religion will neuer allow it, ſeeing the conſecrating vertue lurketh in Chriſts owne words, *Hoc eſt corpus meum*, and thoſe truely pronounced. Another, read in *Luke* 19.8. *Euertit domum*, in ſtead of *Euerrit domum*, ouerturned the houſe, in ſtead of ſwept the houſe, which was a miſtake that euery School-boy could haue corrected: but it ſeemes this Prieſt had read *Euertit* in his books, but neuer *Euerrit* in all his life before. Another read *Demiſſus per portam*, let downe by the gate, in ſtead of *Demiſſus per ſportam*, let downe by a basket. *Acts.9.25.* Another to proue that an Heretike ought to bee put to death, alleadged that text of Saint *Paul*, *Titus.* 3.10. *Hæreticum deuita, auoide an Heretike*, as if it were *de vita*, ſupple, *tolle*, that is, take away an Heretike. But moſt famous was hee that being asked whether the Virgin *Maries* name could be found in the Old Teſtament, anſwered yes, in the firſt of *Gen.* verſe. 10. where it is written, *Et congregationem aquarum vocauit Maria*; and hee alſo that would finde the

Decret.3.9.de conſecrat Diſt. 4.can.84. Lumbard.lib. 4.Sentent. Diſt.6.

Masse in the first Chapter of Saint *Iohn* in these words: *Inuenimus Messiam, we haue found the Masse:* and hee also who being in contention with his Parishioners, about pauing the Church, brought in the Prophet *Ieremy* for his Aduocate, Chap.17. in these words, *Paueant illi et non paueam ego,* let them paue, but I will not paue. I will not remember that Popish Priest in the beginning of Queene *Elizabeths* reigne, who reading the first Chapter of Saint *Mathewes* Gospell in the Church, *Abraham* begate *Isaac,* and *Isaac* begate *Iacob, &c.* when he came to the hard names of *Aminadab* and *Naasson, &c.* brake off on a sudaine, not being able to read any further, with this conclusion, *And so they begate one another to the end of the Chapter.* Neither will I speake of him a Popish Priest also ministrified in that time; that read, *Mat.*17.27. in stead of *cast an Angle into the Sea, cast an Angell into the Sea:* nor him that being by his Ordinary bidden to construe this Article of the Creed, *Passus est sub Pontio Pilato* to try his sufficiency, answered thus, *Passus est, he passed, sub Pontio Pilato, ouer the bridge Pilatum:* which the Bishop finding fault withall, saying, that *Sub* signified *vnder,* not *ouer,* he replyed; but if hee had gone vnder hee had beene drowned. But to passe further, if their ignorance in the Latine was so great, what shall we thinke of their knowledge in the Hebrew and Greeke? One of them being held for a learned *Rabbi,* hath this deriuation of the word *præsbiter,* either *præbens iter,* or more subtily, *quasi præ aliis bibens ter*: and of the word *Diabolus,* of *dia* which signifieth *duo two,* and *bolus* which signifieth *morcellus* a *morsell,* because he makes but two bits of a man, one of his body, and another of his soule. The blessed name *Iesus* is thus abused by them: for they say that the two syllables wheron the word Iesus standeth, signifie the two natures in Christ, and the three vowels the Trinity, and the two consonants the two substances in Christs Humanity, to wit, his body and soule. So the word *Cephas,* which is a Syriacke word signifying a stone, some of them deriue from the Greeke word κεφαλη an head; cutting off the two last letters. Some againe from the French

Stella. Clericorum,

Lib. Conformit. S. Francisci.

French or English word *Chef* or *Cheefe*, and others from the Latine word *Caput*, which comes from *Capio*, whose preter-perfect tence is *Cepi*: and all this doltish stirre is to vphold the Popes supremacy that he should bee head of the Church. But it is no maruaile if they thus dealt with those three holy Languages, sanctified by the Crosse of Christ, seeing in their opinion the knowledge of them was a manifest introduction into Lutheranisme, which they call heresie, but in truth is a meanes to discouer their errors, and lay them open to the world. Neither was this ignorance found onely in ordinary Priests, but euen in Bishops and Popes: as witnesseth *Alphonsus de Castro. lib. 1. cap. 4. ad haref.* when he saith; *Constat plures eorum adeo illiteratos esse, vt Gramaticam penitus ignorent.* It is well knowne, that many of them are so vnlearned, that they know not their Grammer rules: for example, a Bishop examining one that was to be made Deacon, in stead of asking *Quot sunt Sacramenta*, demanded *quot sunt 7 Sacramenta*: how many are the seuen Sacraments? To whom the Deacon answering, *Tres*: the Bishop replyed *In quibus*, what call you them? And it is reported of Pope *Iunius* the second, that signing a Warrant, in stead of *fiat* hee wrote *fiatur*. If any should here step vp and say, that wee haue also amongst vs many ignorant Ministers, that haue beene as absurd in their preachings and demeanors: I answer, that there neuer was Church better furnished with able, learned, and godly Preachers, then ours is (the Lords name be praised for it:) howbeit I deny not, but that there are amongst vs many wandring starres, lewde, and vnlearned Ministers, who in their preachings and sayings may peraduenture abuse their calling, and affoord matter of laughter to prophane and superstitious persons: but notwithstanding I auouch, first, that the number of them is but small, in comparison of the huge troopes of ignorant Priests and Friars which swarme in al the places of Popery like Locusts in Summer. And secondly, that our Church is sicke of them, and seekes to ease her stomach of such vnsauory morsels by little and little, not countenancing them and their ignorance, as they

they doe in the Romiſh Synagogue. And thirdly, that ſuch abuſes in ſome of our Cleargy are matters meerely taken vp by report, and often deuiſed by Popiſh and irreligious perſons, in malice to our Religion, without any ground of truth: whereas thoſe things which are related of them, are either authentically regiſtred in their owne bookes, or divulged by men of their owne faction and Religion. And therefore I may truely make vſe of the ſaying of the Poet againſt them: *Etſi nos digniſumus hac contumelia maxime, indigni illi qui dicant tamen.* Howſoeuer, the whole world will confeſſe, that the times of Popery were times of blindneſſe and ignorance, both in Cleargy and Layty, and that when the Goſpell began againe to ſhine forth in the world, Learning alſo began to ſhew it ſelfe in all places, which before had lyen hid as it were in a dungeon.

2. Thus they abuſed the world by their ignorance: but their horrible prophanation of holy Scripture is much more abominable; as firſt, in depriuing the people of all liberty to read the ſame, as if it were the onely root and ſpring of Hereſie. This prohibition was ſo ſtrictly vrged, that it was more danger to bee found reading in a Bible, then forging falſe money, or counterfeiting the Kings coine, and hee was peremptorily iudged an Heretike, that was found with a Bible in his houſe, though he held in opinion no doctrine contrary to the Church of *Rome*: yea, one of them affirmeth, that it was the deuils inuention to permit the people to reade the Bible: and another, that hee knew certaine men poſſeſſed, becauſe being but husbandmen, they vſed to diſcourſe of the Scriptures: another, that Lay-men are no better then hogs and dogs, and therefore that theſe precious pearles are not to be committed vnto them: and that the Scripture to a Layman, is as a Sword in a mad mans, or a knife in a childs hand. But what maruaile if Lay-men were forbidden by Prieſts, when euen Prieſts forbad themſelues to reade the Scripture? For their whole ſtudy was either the Canon Law, or ſome Poſtill, or at leaſt ſome booke of worſe report: as for the Bible, they did little acquaint their eyes with that obiect, leaſt it ſhould

Bereſ. de tradit. pag. 44. Thyrræus de dæmoniacis. c. 21. Theſ. 257. Hoſius. de expreſſo verbo. Dei.

should induce them into Heresie. In somuch as an old Priest hearing a yong man alledge Scripture out of the New Testament, wondred, and swore that he had beene a Priest fifty yeeres, and yet neuer knew what the New Testament was. *Espensæus* in his Commentary vpon *Titus*, giueth vs a full iustification of this report: for there he thus writeth, *I remember* (saith he) *that a Noble Italian Bishop was wont to tell mee, that his Country-men were terrified from the study of Diuinity with feare of being made Heretikes, as if heresie sprung from the study, and not rather from the ignorance of the Scriptures. What Art* (saith he) *be your Country-men professed said I: of both Lawes* (quoth he) *but especially of the Canon Law, for this is the shortest cut to all the high dignities of the Church.* I confesse that for very shame, within these forty yeeres they haue translated the Bible into diuers vulgar languages, as the French and English: how beit it is so corrupted in translating, and so couertly guarded with false glosses and annotations that in stead of the wholesome iuice of saluing knowledge, the Reader sucks out nothing but poyson and venome to his soule. And these editions were permitted to be read onely of those, that had attained a dispensation therefore from their Ordinary, or that could dispend a certaine summe of money by their yeerely reuenues: as if heresie builded her nest rather in the breast of the poore man, then of the rich; or as if the rich were lesse carnall then the poore. And thus that generall name which *Epiphanius* giueth to all Heretikes, *Lucifugæ*, agreeth well to this generation, who cannot abide the light of the Scriptures, but flie from them As Owles and Bats from the light.

Espensæus in Tit. cap. 1. & 2 pag. 105.

13. Another grosse prophanation of holy Scripture whereby they deface the worke of God, is their vnprofitable additions, and idle paraphrases, and interpretations. For touching additions, what can be more palpable, then when they pathwp the Canon of the Scripture, with those bookes which were held both by the Iewes and most of the Ancient Fathers for *Apocryphal*? And which of them euer gaue iudgement vnder that they proceeded not from the Spirit which speaketh in the

Canonicall writings. Beſides, doe they not make their vnwritten traditions, I ſay not one, but the principall part of Gods word? Without which in their iudgement, the booke of God is an vnperfect rule of faith, a dead letter, an incky diuinity, and no better then a leaden rule, or a noſe of wax, flexible to euery humour. In this ranke I may place diuers counterfeit books, diſguiſed vnder the name of ſome of the Apoſtles, or their Diſciples, full of fables, blaſphemies, and contrarieties, and yet commended to the world as parcels of the written word of God, and beleeued in as holy Scripture it ſelfe. As, the Goſpels of Saint *Nicodemus*, of Saint *Thomas*, of Saint *Bartholomew*, of the *Nazarites*, of Saint *Anne*, the booke called *Paſtor*, and that which is called *Orthodoxographa Theologiæ ſacroſanctæ*: with diuers others. But aboue all, that booke aſcribed to Saint *Iames*, called *Protevangelion, ſiue de natalibus Ieſu Chriſti, et ipſius Matris virginis Mariæ*, beareth the bell for impiety. In this is recorded a long ſtory of Saint *Annes* barrennesſe, and how by prayer ſhe obtained a childe of God which was the Virgin *Mary*, and how ſhe was dedicated by her Mother to the Lord, and brought vp in the Temple like an holy Nun, and after by lot fell to *Ioſeph*, and being with childe by the holy Ghoſt, after much trouble and ſtirre, was deliuered in a Caue of her childe, by helpe of a midwife miraculouſly found out by *Ioſeph*, with a number more ſuch idle circumſtances, which any Chriſtian heart would bluſh to reade, though they were not aſhamed to write, and commend to the deluded world as Articles of Faith. There they tell likewiſe of many miracles wrought by our Sauiour Chriſt when he was a childe: as that when he was carried an infant into *Ægypt*, and being aſſaulted by theeues, one of the theeues would not ſuffer his fellowes to lay hands vpon *Ioſeph* and his company, but departing, deſired the infant Ieſus to remember this good turne: and this was the good theefe whom Chriſt remembred vpon the Croſſe. Againe, that Chriſt being a Lad, and working with his Father *Ioſeph* in the Trade, had beene on a time corrected by him, for miſcutting a peece of timber

too

too short for his worke, had he not miraculously with his hands pulled it out to the full length. And thus the doltish Friars and Priests stuffed all their Sermons, discourses, and writings, partly with Legendary tales, and partly with fables out of such *Apocrypha* bookes, leauing in the meane while, the holy Scripture vntouched, wherewith they had small or no acquaintance.

4. Besides, what doe they by their strange paraphrases of the text, but turne it into a plaine enterlude or play? The Sermons and Postils of their Friars, are stuft with such idle stuffe, which sauoureth meerely of a prophane wit, and tendeth to no other end, but to the deluding of ignorant people. For instance, take the example of that sinfull woman called *Mary*, *Luke.7.* who washed our Sauiours feet with her teares, and wiped them with the haires of her head: this they turne into a pleasant Comedy, wherein are these *Dramata* or Actors. First, *Mary* a wanton Wench, giuen to pleasure and fleshly dalliance, like another *Thais*: then her Sister *Martha* a deuout young woman reprouing her for her wicked life, and perswading her to repentance: next Iesus Christ, an holy and Religious Preacher working vpon her conscience by wholesome and heauenly admonitions. Then *Simon* the Pharisee preparing a dinner for Christ in his house, and entertaining all his Friends that came with him: besides, certaine gallant yongsters making loue to *Mary*, and labouring to keepe her in her old course of wantonnesse. And lastly, the Virgin *Mary* entertaining her after her conuersion into her friendship and familiarity. There was neuer Comedy better acted, and more to the life, then this Friar-like relation was, by that Friar *Menot* by name, which we will confesse if we read the discourse it selfe, as it is written by him at large. In like Comicall manner they handle the parable of the prodigall childe, which being briefely recounted by the Euangelist, is so enriched and disguised with a number of idle circumstances, as cannot but moue laughter in reading of them: for the true discourse whereof, as also of the story of the Officers that were sent to apprehend Christ, *Iohn.7.* and

of the two women that contended about the liuing childe before King *Salomon*, 1. *Kings*. 3. with a number such like. I referre the Reader to their owne bookes, and especially to the Sermons of Friar *Menot*, *Dormi secure*, and *Stella Clericorum*.

5. As for their false interpretations and misallegations of texts of Scripture, they are so frequent in all their bookes, that it may seeme lost labour to stand about them: therfore for a taste onely take these examples following, wherein they apply the Scripture directly intended of our Sauiour Christ, to their Saints and Saintesses. The booke of the Conformities of Saint *Francis* affoordes many examples of this kinde of prophanation, but the conclusion of that booke is worth the noting, which is this, *Multa quidem & alia signa fecit Franciscus; quæ non sunt scripta in libro hoc*: so affirming the same words of him, which were written by the Euangelist of Christ himselfe. Thus a Friar of Saint *Dominicks* Order applyed vnto his Patrone Saint *Dominicke* that prophecy of *Zachary*, Chap. 6. 1, 2, 3. touching the foure Chariots, which being drawne with foure kinde of Horses of diuers colours, signifie foure kinde of Friars of that Order, *Minors*, *Heremites*, *Carmelits*, and *Predicants*. To Saint *Augustine* they apply that of *Ezekiel*. 28. 12. *Tu signaculum plenitudinis Dei plenus sapientia* and to Saint *Agnes*, that text in the *Cantiocles*, 7. 6. *Quam pulchra es & decora charissima in deliciis*; and to Saint *Lucie*, that of Saint *Iohn*, Chap. 1. 5. *Lux in tenebris lucet, & tenebræ eam non comprehenderunt*. These braue applications are in the Sermons entitled *Dormi secure*: but these are nothing to them, that follow for blasphemy and impiety. The two great lights spoken of, *Gen.* 1. 16. signifie (say they) the two dignities in the firmament of the Catholike Church, to wit, Pontificall, and Regall; the one to rule the day of the Spirituality, and the other to rule the night of the Layty, and is lesse then the other by 57. degrees, as saith the Glosser vpon that place. That first and famous promise of the *Messias*, *Gen.* 3. 15. is taken off from Christ, and put on the Virgin his Mother, by reading *Ipsa conteret, &c.* in stead of

ipſe or *ipſum*, according to the Hebrew originall Text, and the Septuagint tranſlation. Againe, that Propheticall promiſe made principally vnto Chriſt, and ſecondarily to the Elect, *Pſal.* 91.13. *Thou ſhalt walke vpon the Aſpe and Cockatrice, &c.* was applyed by Pope *Alexander* the third to himſelfe, and the Emperour *Frederick*; and that not in bare words, but in a reall action, by trampling vpon the Emperours necke. *Eſay.* 49. 23. it is written, *They ſhall worſhip towards the face of the earth, and licke the duſt of thy feete:* and *Eſay.* 28.16. *Behold I will lay in Sion a tried ſtone, a precious corner ſtone, a ſure foundation*: and *Hoſea.* 1.11. *The Children of Iudah and Iſrael ſhall be gathered together, and appoint themſelues one head:* and *Cantic.* 7. 5. *Thy head is like the Mount Carmell:* and *Mat.* 28. 18. *All power is giuen to me in heauen and in earth*: and *Pſal.* 8.7. *Thou haſt put all things vnder his feete, the Fowles of the aire*, that is (ſay they) the Angels in heauen: *Beaſts of the field*, that is, the godly in this life: *and Fiſhes of the Sea*, that is, the ſoules in Purgatory. All theſe Texts they apply vnto the Pope with a number more, making him equall vnto Chriſt, and inueſting him with his titles of dignity: as of the Churches Head, the great Shepheard of the Flocke, the Lyon of the Tribe of *Iuda*, the Bridegroome, &c. I might enlarge my ſelfe in this field: but for breuity ſake take onely theſe three or foure examples more, and ſo an end with this peece of deluſion. Pope *Boniface* the eight, challenged to himſelfe the power of both ſwords, Temporall, and Spirituall; becauſe Chriſt ſaide, that two ſwords were ſufficient, and bad *Peter* not caſt away one of them, but *put it vp into the ſheath.* So likewiſe they expound that Text, *Mat.* 17. 24. *Solue prote et me*, *Pay for thee and me*: to ſignifie that Chriſts family hath two heads, to wit, Chriſt and *Peter*; becauſe they two onely payde, and that *Peter* was a chiefe ouer the reſt of the Apoſtles, becauſe none of the reſt payde; as if paying of Tribute was a ſigne of preheminence, and not rather of ſubiection. In like manner, *Baronius* alleadgeth that of *Acts.* 10. 13. *Ariſe Peter, kill, and eate*: to proue the Popes power to excommunicate

the *Venetians*: *Kill*, that is, excommunicate: *And eate*, that is, bring them to the obedience of the Church of *Rome*. In fine, I cannot omit that their famous interpretation of a Parable recorded by S. *Marke*, Chap. 13. 34. where it is ſaid, *That a certaine man going into a ſtrange Country, leaueth his houſe, and giueth authority to his ſeruants, and commandeth the porter to watch.* This man (ſay they) going into a ſtrange Country, is the ſoule which by death departeth out of this world: his leauing authority with his ſeruants, ſignifieth, that he chargeth his Executours to procure with his goods, the prayers and ſuffrages of the Church, whereby he may be freed from Purgatory: he commandeth the Porter to watch, that is, he giueth part of his goods to his Paſtour, that hee may diligently ſacrifice for him, by ſaying Maſſe. Who ſeeth not the impiety and prophaneneſſe of theſe interpretations? And yet theſe are nothing, either in number or quality, to thoſe that are ordinarily found in their bookes.

6. What ſhould I ſpeake of their intricate queſtions, curious diſtinctions, ſubtile ſpeculations, and fond alluſions, where with they haue ſo perplexed all diuinity, that little of the true ſenſe and meaning thereof can be vnderſtood? Take a ſhort view of them, and thereby iudge of the whole lump. Touching queſtions: whether God could ſinne if he would? Whether he can yet do as much as he hath done? Whether he could aſſume the nature of man in the Female kinde? Or whether the holy Ghoſt could produce the Meſſias out of another creature then a woman? Whether the good Angels are of one accord? Whether God ſerueth himſelfe with all of them? Whether they are greeued at the damnation of them whom they guard and keepe? How many orders and degrees there are amongſt them? With many more of the like nature. Againe, about the Sacrament, how Chriſt is preſent, and at what moment of the conſecration the elements are changed? Whether if a Rat eate the Hoaſt, he be thereby ſanctified, and made an holy Rat, and ſo of Mice and Dogges? How the Spider ſwallowed vp by S. *Francis* came out whole and ſound at his thigh, whether of it owne motion,

on, or by Diuine reuelation, and whether it partooke of the merits of Christs blood, and so was translated into heauen. These and a thousand more such like questions are to bee seene in their bookes, full of blasphemy and impiety.

7. Touching their subtile speculations and inferences, who can but say vnto them, Wit, whither wilt thou, if hee reade but these ensuing instances? One proues, that *Peter* had no skill at his weapon, because when hee should haue stroke off *Malchus* head, he did but slice off his eare. Another, that the royall Maiesty is subiect to the Priesthood, because the seruant whose eare was stroke off, was called *Malchus*, which signifieth a King. A third, that Ecclesiasticall dignities are not to bee conferred in regard of kindred, but of desart; because the keyes were giuen by Christ to *Peter*, and not to *Iohn*, though his best beloued, because he was his cozen. They tell likewise, both the colour and fashion of Christs coate, how it was made by the hands of his blessed mother, and grew vp with him, as he grew: And how his flesh was so tender being made of the purest blood of the blessed Virgins body, that if hee had but dasht his foote against a stone, it pained him asmuch, as if another had bene wounded in his eye. Yea, they blush not to preach, how many scourges Christ had giuen him on his backe, and how many woundes he had in his body, and how many thornes there were in his crowne, and what he wrote on the ground when he absolued the woman taken in adultery: and what was the womans name that cryed, *Blessed is the wombe that bare thee*, to wit, S. *Marcella*, *Marthaes* Chambermaide: and the soldiers name also that pierced his side, to wit, S. *Longine*. Nay, they can discouer what speeches passed in Paradise betwixt God the Father, God the Sonne, and God the holy Ghost, about the incarnation of Christ, and about the message to be sent to the Virgin *Mary*, touching his resurrection. These metaphysicall speculations sauour more of froth of wit, then of any fruite of Religion.

8. Their distinctions are no lesse delusiue then the former: for thereby they labour, if not to extinguish, yet at the least

leaſt ſo to obſcure and darken the truth, that it can hardly be diſcerned of the quickeſt ſight. For example: to excuſe their Idolatry in worſhipping of Saints, they make a three-fold kinde of religious worſhip: *Dulia*, belonging to the Saints in generall: *Hyperdulia*, appropriated onely to the humanity of Chriſt, and the bleſſed Virgin his mother: and *Latria*, due onely vnto God. Againe, to maintaine their doctrine of merit, they diſtinguiſh workes into three degrees: ſome proceeding from nature onely before grace: others from faith and grace, but not from a man fully iuſtified: and ſome from a perſon fully iuſtified: and theſe laſt (ſay they) are meritorious of euerlaſting glory and happineſſe. Beſides, they diſtinguiſh their merits, into congruity, and condignity: the ſacrifice of Chriſt, into bloody and vnbloody; the one on the Croſſe, the other in the Maſſe. And whereas in the firſt inſtitution of the Sacrament, our Sauiour ſaith, *Drinke ye all of this*, they diſtinguiſh of the word *All*, and ſay, that by it are ment, not all Chriſtians, but *All* the Apoſtles onely. And likewiſe in their Sacrament of Marriage, whereas the Apoſtle ſaith, *Marriage is honourable amongſt all men*, they diſtinguiſh againe of the word *All*, in like ſenſe as they did before in the Sacrament of the Lords Supper, *viz.* not *All in generall*, but *All* that are not bound with a vow to the contrary. And thus when wee ſay out of the Scripture, that Chriſt is the onely true foundation of the Church; they diſtinguiſh of foundations, and ſay, that Chriſt indeed is the prime and principall foundation, but that the ſecondary foundation is *Peter*, and ſo the Pope, vpon whom all the reſt are built. Againe, they ſay, that all the Apoſtles were equall in reſpect of the people, but not betweene themſelues: as if *Peter*, that neither ordained his fellow Apoſtles, nor inſtructed them, nor gouerned them, could be their ſpirituall Paſtour. So when the Scripture plainly affirmeth, that Chriſt is the onely Mediatour betwixt God and vs; they anſwer by diſtinction, that he is the onely Mediatour of Redemption, but not of Interceſſion. Againe, that he is the onely Mediator in regard both of Nature and Office; but that

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the Saints are our Mediators in regard of Office, though not of Nature. So for satisfactions, Christs satisfaction (they say) is in vertue sufficient, but not in act efficient, except it be applyed by our satisfaction. So when the Gospell saith, *That when we haue done all that we can, we are yet vnprofitable seruants*, they elude it by a distinction, saying; wee are vnprofitable indeed to God, but not to our selues. And when we giue instances of many Popes that haue erred and bene Heretikes, they answer that the Pope may erre, *quatenus homo*, but not *quatenus Papa*. In fine, there is no truth in religion, nor point of faith, which is not mangled and obscured by such curious distinctions, and the world thereby most grieuously deluded.

9. Lastly, touching their fond allusions, to decipher them to the full, would aske more inke and paper, then I would willingly imploy vpon such idle stuffe: I will instance in three examples onely. The first whereof shall be of their Episcopall ornaments. The two hornes of a Bishops Miter (say they) signifieth his knowledge in the old and new Testament: his white Gloues, the sincere administration of the holy Sacraments: his cleane Surplisse, the simplicity and innocency of his life: his Crosier Staffe, the drawing of Christs sheepe to the pasture of Gods word: and his Crosse and booke, the affections and afflictions which he is subiect vnto. Are not these braue contemplations befitting an Heroicall inuention? But I come in my second example to their Masse, where the Priest at one instant personates many parts: to wit, of Christ, of the Virgin *Mary*, of the twelue Apostles, and principally of *Iudas*, of the Theefe on the Crosse, of the Centurion, of the Publicane, and a number others. When hee crosseth the Hoast (say they) hee represents the person of Christ: and when the Cup, the person of *Iudas*: by three other crosses which he maketh before, he personates the Father, the Sonne, and the holy Ghost: and by three after, three estates of men; one in heauen, another in Purgatory, and a third vpon earth: by fiue crosses which he maketh after all these, he represents either the fiue dayes betwixt Palme-sun-

day and good-Friday, or the fiue wounds of Christ: by burning candle (say they) figureth either Christ, who enlightneth euery one that commeth into the world, or the light of faith and ardour of charity, which is in euery Christian soule: and the *Gloria in excelsis*, pronounced with a low voyce, representeth Christ crying in his cradle when hee was an infant: and pronounced with an high straine, his terrible voyce at the day of iudgement. Did euer Mountebanke or Iuggler so cozen the world with counterfeit showes and wares, as these Impostours haue done by these their hypocriticall deuices? The third example is, touching their Lent dyet, wherein they finde such an infinite number of sottish mysteries, as would bee tedious to repeate. There is not a Figge, nor a Raysin, nor Prune, nor Egge, nor Egge-shell, nor Kernell, but hath a mysticall and spirituall alluſion: their very Sallet composed of diuers kinde of Herbes, must signifie the word of God of diuers senses; and the Vinegar and Oyle which are equally mixed in it, the Mercy and Iustice of God, the Orenge charity, and the Kernell secret almes. But for this matter I referre the Reader to a booke called, *Quadrageſimale Spirituale*, printed at *Paris*, *Ano.* 1565. and corrected and allowed by two Doctors. Therein wee shall finde no manner of thing which is eaten of them in Lent, but applyed to a spirituall sense. But I leaue the further amplification of this dotage to others, that shall search more narrowly into the bottomlesse gulfe of their idle speculations.

10. I could adde here a multitude of Apish tricks and inuentions, vsed by Popish Priests, to make their Auditours laugh, or weepe at their pleasure: with a catalogue of their ridiculous discourses both in their bookes and pulpit. As of him, that vpon a wager made one halfe of the people in the Church to laugh, and the other to weepe at one instant, and that of purpose by a passionate discourse of the passion of Christ to those that sate before, and laying open his bare backside to them that stood behinde. And of him that cryed in the pulpit before the Pope and his Cardinals, *Fye S. Peter*, *Fye*

Fye S. Paul &c. Or of him that to terrifie his Auditours, preſented vnto them a man like a deuill, with flaming eyes, a great hooked noſe, bloody teeth, and long crooked nailes, braying out an hideous voyce. Or of him that to ſhew the people the ouglineſſe of hell, laide open to their view the filthy backſide of the Sexton, with whom hee had compacted for the acting of this play. Or of him that preached alwayes by dumbe geſtures and ſhowes. Or of him that was diſcourſing vpon mortality and death, cauſed on a ſudaine a dead mans skull, with a candle burning within it, to bee rayſed vp on the top of a pole, to the terrour of the people. Or of him that would proue a Lutherane to be worſe then the deuill, becauſe the deuill would flee away at the making of the ſigne of the croſſe, but a Lutherane was not afraide of it. or of him that hauing let fall his note of the names of perſons to be excommunicate, ſaide, that he excommunicated all that were in that hole, except the Biſhop and Officiall, whoſe names were alſo there written. Or of him that compared the Grace of God, to ſheepes trittles: and another, the Sacrament to a Veniſon Paſty, which is called Veniſon though nothing be ſeene but the cruſt. Or of him that compared ſoldiers to Ieſus Chriſt in all things ſaue in one; namely, that he hauing deſcended into hell, returned backe againe, which they ſhould neuer do. I could (I ſay) adde theſe with a number more ſuch like examples, but that they are at large ſet forth by other Authors, and eſpecially by the forenamed *Henry Stephen* in his Apology, and alſo becauſe the whole rabble of Popiſh ſhauelings may thinke themſelues already ſufficiently graced in thus magnifying their witty inuentions. But howſoeuer they thinke, the world I am ſure may clearly hereby perceiue, how it hath bene a long time deluded by them, and how S. *Pauls* Propheey is fully verified in the Papall Church and religion: *God ſhall ſend vpon them ſtrong deluſions to beleeue lyes.*

CHAP. 9
A conclusion of the whole Treatise.

1. I Had here cast Anchor, and stroke saile, had not two shelues lyen in my way, which seemed to hinder my landing: I meane two doubts or scruples which are to be remoued. The first whereof is, How it was possible, seeing these abuses are so palpable, that the world should be deluded by them. And the second, Whether there were none in those blinde times that smelt out their delusions, but all in generall were carried away with the streame thereof: which two things being resolued, it cannot but be manifest, that the Pope is that man of sinne, that sonne of perdition, and that great Antichrist fore-prophecied in the Scripture, and that the Church of *Rome* is that Whore of Babylon which should inebriate the world with her enchaunting cup of Fornications.

2. Touching therefore the first: I say, that it needs not seeme strange, that the world should bee thus deluded by them, if we consider: first, the iust iudgement of God, who gaue them vp to the efficacy of deceite, because they had reiected the loue of the truth, as the Apostle speaketh, 2. *Thes.* 2. 9. For where there is not the loue of the truth, there must needes be a loue of lyes, errour and superstition. Secondly, if we consider the powerfull enchauntments of the Babylonish Whore, who like a hellish Sorceresse so bewitched the world with the vaine name of the Catholike Church, and S. *Peters* Chaire, and a braue ostentation of pompous Ceremonies, together with the whole frame of their religion, agreeable to mans corrupt nature, that few (most being besotted with their braue showes) could either conceiue in their heart, or discerne with their eyes in what state they stood, but were carried in the crowd like sheepe to the shambles to manifest destruction. Thirdly, if we consider how the word of God, out of which they might drawe sauing knowledge, and by light whereof might discouer their errors,

rors, was lockt vp from them in an vnknowne tongue, and not permitted to bee read of any, saue such as had a speciall priuiledge and license thereunto: for when light is taken away, darkenesse must of necessity follow in place thereof, and the onely light of heauenly truth is to bee found in the holy Scripture as *Dauid* confesseth, *Psal.* 119.105. Lastly, if we consider the reuerend opinion they had of their holy Mother the Church, and also of their Prelates, and Priests, whose doctrines they were forbidden to examine or dispute, vpon paine of heresie, but swallow al that came to hand, vnder the pretence of an implicite faith, which they were taught was of it selfe sufficient to saluation, without any more adoe. From these fountaines sprung all that strange blindnesse and stupidity of those times. For in truth, could any man that was not stroken with the spirit of giddinesse and slumber, euer frame his heart to beleeue these monstrous doctrines, that Saints departed ought to be worshipped and inuocated with trust and confidence as God himselfe? that the Pope can canonize them to this worship at his pleasure? that Images are to be adored with the same degree of honor as is due vnto their patternes, contrary to an expresse precept of the Law? that the Pope though neuer so wicked a wretch, is as a God vpon earth, cannot ere in his definitions, but hath the keyes of Paradise at his girdle, to let in, or shut out, whom he list? that it is a lesse sinne to commit Fornication or Adultery, then for a Priest to marry, or for a Lay-man to eate flesh on a Friday? that euery Masse mumbled vp in a corner, and bought with money, can deliuer a soule out of Purgatory? that an ignorant Priest hauing pronounced certaine Sacramentall words ouer all the loaues in the market, with an intention to consecrat, they should be presently turned into so many Gods? that a man can eate his God, and carry him vp and downe in a box to be adored? that a man can performe workes of supererogation, that is, doe more good workes then are needfull for his owne saluation, and put the rest into the treasury of the Church, to be bestowed vpon others that want? that Emperors and Kings are subiect vnto Popes, not onely in

Spirituall things, but also in Temporall *In ordine ad Spiritualia* ? that it is an heroicall act to kill an hereticall King, namely, such an one as in all things doth not accord with the Church of *Rome* ? Lastly, (to omit many more doctrines of the like nature) that pardon of sinnes heere in this life, and deliuerance out of Purgatory in the life to come may bee bought for money, and where no money there no remission? I say, can any man that is not extreamely stupified with sottish ignorance beleeue these doctrines, which are so palpably false, and so contrary to naturall reason, as nothing can bee more ? Yea, so grosse was their stupidity, that when any thing happened, that might giue them occasion to misdoubt they were not right, they were so farre from the apprehension thereof, or of laying it to heart, that it reflected vpon them to their further hardning. As when they saw the Sacramentall Bread and Wine to poyson the receiuers, as the one did an Archbishop of *Yorke* in the time of Pope *Anastasius* the fourth : and the other, the Emperor *Henry* the seuenth : or to be deuoured of Rats and Mice, and dogges, or to putrifie and corrupt in the vessels wherein they were reserued. These occurrents might open their eyes in all wise iudgement, but in stead thereof it darkened them more, euen to this, to esteeme those base Creatures sanctified by their greedy theft, and no lesse then holy Saints in their account. And to shut vp the point, were they not vtterly blinded, and depriued of all light of reason and vnderstanding, they would neuer ascribe such an holy vertue to the very habit of a Friar of the Order of Saint *Francis*, that they should thinke if they were wrapped in it at the houre of their death, their soules must needs flye immediately to heauen : and that the onely meanes for the deuill to be saued, was to take vpon him the habit of Saint *Francis*. I will not speake of their equalling or rather preferring the Virgin *Maries* milke to the blood of Christ: there is a whole Poeme of that subiect extant, written in Latine by *Clarus Bonarscius, alias Carolus Scribanius* a Iesuite : nor of their curing all diseased horses with holy water sprinkled vpon them by a Priest on Saint *Loyes* day, at a Church

Church in *France* dedicated to his honor: nor of a thousand more such like fopperies which might bee produced. This little I thinke enough to cleare the first doubt, to wit, that this blindnesse came vpon the world by the iust iudgement of God, and that it is neither strange nor incredible.

3. Touching the second obiection, I say, that though this blindnesse was great, yet it was not so generall, but there were some in the midst of those darke times which spyed out, and discouered their abuses. Witnesse Saint *Bernard*, *Petrus Damianus*, *Guliemus de sancto Amore*, *Nicolaus Gallicus Narbonensis*, *Sauanarola* a Florentine, *Arnolphus* Bishop of *Orleance*, *Hildebert* Archbishop of *Tours*, *Mathew Paris*, *Marsilius* of *Padoua*, *Vrspergensis*, *Clemangis*, with a number more of later time: as *Petrarch*, *Mantuan*, *Platina*, not to mention *Iohn Wickleffe*, *Iohn Husse*, *Ierome* of *Prage*, *&c.* all which learned persons did mightily inueigh against the abuses and corruptions of the Church of *Rome* in those dayes, and that with such vehemency of spirit, that the sound of their words could not but ring in all eares. Take two or three examples in stead of all the rest. *Baronius* bringeth in *Peter Damian* thus crying out against the prauities of the Sea of *Rome*: O the Apostolike Sea, *heeretofore the glory of the world, but now alas thou art become the shop of Simon, the hammers there beate vpon the Anuile, and their money comes from hell*: whereunto *Baronius* himselfe addeth these words: *for then all flesh had corrupted their way.* So that it seemed a deluge was not sufficient to wash away the filthy ordures, but they required the fire of *Gomorrha* to purge them: and therefore (saith hee) *Peter Damian* then an *Heremite* of *Mount Auellan* in *Vmbria*, wrote vnto Pope *Leo* a booke entitled *Gomorrhæus*, wherein he discouereth the hidden vices of the Cleargy, and desireth reformation. *Hildebert* Archbishop of *Tours*, is as plaine and direct, as may appeare in the Ecclesiasticall history of *Nicolas Vignier*, where his complaint is set downe at length. *Mathew Paris* reports, that when Pope *Innocent* the fourth was to depart from the Councill of *Lions*, the Cardinall *Hugues*, who was appointed

Baron. An. 1033. sect. 8. et 1049 sect. 10. 15.

Mat. Paris in Hen. 3. pag. 792.

ted to giue the farewell Sermon to the City, after the elegant paſſages of complement which he vſed to them, at laſt added theſe words: *My Friends, ſince our comming hither, we haue done much profit to this City; for when wee arriued, wee found three or foure Stewes in it, but now departing, wee leaue but one: but it is true, that one ſtretcheth from the Eaſt gate of the City, and continueth all along to the Weſt.* But it is moſt ſtrange, that in the liſt of the Orders and perſons that were at the Councill of *Conſtance*, is placed as a cheefe part of that ſacred aſſembly, the number of the profeſſed Whores that were there found: and *Vſpergenſis* ſaith, that there were of them at the leaſt 450: ſo that it is no maruaile if ſuch a holy Synode adiudged to the fire *Iohn Huſſe* and *Ierome* of *Prage*.

Paraleipom. Vſpergenſis.

Marſil. Patau. lib. Defenſ pacis p. cap. 24.

Marſilius of *Padoua*, compareth the Papall Church, and Court, to *Nebuchadnezzars* Statue, whoſe head was of Gold, armes and breſt of Siluer, belly and thighes of Braſſe, legges of Iron, and feet one part of iron, the other of earth: by all which is repreſented (ſaith he) the arrogancy, luxury, ſymony, carnallity, ſtupidity, and auaritious greedineſſe of the Popiſh Cleargy: adding in the end, a propheticall prediction of the ruine of this Babyloniſh Strumpet. It is worth the labour to read this whole diſcourſe at full, a breuiate whereof I onely heere offer to your view. But aboue all, let vs heare the fearefull complaint of *Clemangis*. *This Age* (ſaith he) *is an Age of Gold, not in manners (as the Poets fained vnder Saturne) but in the enraged and vnſatiable deſire and extortion of that mettall: for Sacraments, Orders, Dignities, Relaxations, Diſpenſations, Offices, Benefices, yea ſinne it ſelfe, is now ſet to ſale for Gold: Idiots, and vnlearned perſons, that can ſcarce ſpell, much leſſe reade with vnderſtanding, & that vnderſtand Latine no better then Arabicke, and when they pray or ſing, know not whether they bleſſe or curſe their maker, are admitted into the Prieſthood. Heere you may ſee men without diſcipline, without reſt, without order: gluttons, drunkardes, idle praters, vbiquitaries, vnchaſt and laſciuious perſons, and to ſay all in one word, idle bellies without learning and common honeſty.* Thus hee complaineth, and much more to this effect,

Niccl Clemangis. epiſt. ad Ioh. Gerſon.

effect, which he that will may finde in the forequoted place. *Petrarch* also, though liuing vnder the Popes nose, wrote as bitterly against the impieties of the Antichristian Synagogue: he called Rome *Babylon*, and said, that Christ was thence banished, and that Antichrist ruled in his place: that *Beelzebub* was there iudge, and that vnder the standard of Christ they made warre against Christ: that greater iniury was there done vnto Christ, then euer was by the Scribes and Pharisees when he liued amongst them: that the hope of eternall life was held of them for a fable: that the more wicked a man was, the more he was prized & honoured. And in a word, that in this Church heauen gate was opened, and Christ bought and sold for Gold, and if *Iudas* should bring hither his thirty pence (the price of Christs blood) he should be receiued: and that truth was held for folly, and error and lying for the cheefest wisedome. Thus wrote hee, thus peremptorily, and thus piercingly, and yet (which is a wonder) escaped the fire, but then the sacred inquisition was not on foot, as it is at this day. A multitude of such like sayings of learned men I could heape together: but let these suffice for a say of the whole, that I be not ouer-burdensome to the Reader.

4. Besides, the common Prouerbes and Verses vsed in those times, doe euidently proue, that their filthy abominations lay not vndescryed: for what else doe these Prouerbs import? As confident as a Pope, as proud as a Prelate, as fat as a Monke, and as crafty as a Friar, the Table of an Abbat, more vnlearned then a Monke, *Vinum Theologale* for the most excellent Wine? In *Germany* they haue this Prouerbe: *In medio consistit virtus, Spricht der Teuffel, dha er schwischem zwo monichem sas*, that is, *Spake the deuill when hee sate betweene two Friars*? And in *France* this, *A Friar is a Creature that loues to haue the fire at his backe, and the table at his belly.* And this also: *Three things are insatiable, Priests, Monks, and the Sea*, in respect of their auarice, as the former was in respect of their luxury. These things were in euery ordinary mouth, in somuch as the ignorant people

Hospin. de orig. monachat. lib. 6. cap. 18.

ſtucke not to ſcoffe at many of their groſſe abſurdities, as he that being reproued for not vncouering his head when hee was ſprinkled with holy water, anſwered ; that if that ſacred water could paſſe as farre as Purgatory, it might moſt eaſily paſſe through his Bonnet. Or he that affirmed, that croſſing and holy water might peraduenture ſcarre away yong deuils that were but young nouices in their trade: but an old deuill would not bee affrighted with ſuch bug-beares. The like ſcoffes were ordinarily caſt out in that blinde Age againſt Purgatory, Inuocation of Saints, and Images, as hath beene ſhewed before. Nay, many of the very Popes themſelues haue made a mocke and ſcoffe of their owne Religion: as *Leo* the tenth called it a Fable, and ſaid; that he could not open the doore of Paradiſe to himſelfe, becauſe he had ſold the keyes thereof vnto others. And *Iulius* the ſecond, that threw Saint *Peters* Keyes into *Tyber*, and tooke in his hand Saint *Paules* Sword; ſaying, that ſeeing Saint *Peters* Keyes could do him no good, he would now try what *Paules* Sword would doe. And *Gregory* the ſeuenth, *alias Hildebrand*, who when he ſaw the Hoaſt would not anſwere a demand that he made vnto it, in a rage threw it into the fire, in the preſence of many Cardinals that thought to hinder the ſame. And if Popes Holineſſes were thus Atheiſtically prophane, why ſhould we wonder at inferiour Prieſts? As at him that meeting his Enemy in the ſtreet, who threatned to beat him but for reuerence to his God of Paſte, laid his God on the ground, ſaying; the deuill take him if hee take part with either of vs. Or at him, that threatned to throw his God into the fire if he did not appeaſe the preſent tempeſt of thunder and lightning, and ſo ſhew himſelfe ſtronger then the deuill: or at him, who hauing receiued a box on the eare by a Captaine, bidding him alſo to turne the other eare to receiue another, according to Chriſts rule, as he alſo did, fell haſtily vpon the Captaine, & buffetted him ſoundly, with this *Memento*, that Chriſt alſo commanded vs to doe as we would be done vnto; and withall, deſired the ſtanders by to let them alone, for they did nothing but expound Scripture : or at him that being about to go to Maſſe,

Maſſe, and hauing a box ful of Wafers, ſhooke them together and ſaid, yee rogues, yee rogues, which of you ſhall be made a God to day? Or at him that ſaid, that they dealt with their God in the Maſſe, as a Cat doth with a Mouſe, which after they haue made ſport withall a while, they eate at laſt. But to leaue theſe Prouerbs and ſcoffs, and to come to the verſes that were written in thoſe daies of the impiety and impurity of the Romiſh Cleargy. In this ſubiect I might be infinit, but I will omit ſuch as are ordinary in euery booke, and propound a few more rare, and which are not obuious to euery view: *Paſquin* is famous in this kinde, as in this Epigramme of fiue Popes, with many more of the like ſtampe.

Sixtum Lenones, Iulium rexere cynædi,
Imperium vani ſcurra Leonis habes.
Clementem furiæ vexant, & auara cupido,
Quæ ſpes eſt regni Paule futura tui?

In Engliſh thus.

Bawdes ruled *Sixtus*, *Iulius Ganimedes*,
A ruffian ſwayd of *Leos* power the raynes;
Fury and auarice *Clement poſſedes*,
What hope then of thy rule, O *Paul*, remaynes?

Another Poet in thoſe times thus writeth of the Monkes of Saint *Anthonies* family.

Diceris Antoni porcos pauiſſe ſubulcus
Viuus, adhuc Monachos lumine caſſus alis:
Par ſtupor ingenij eſt, ventriſq; abdomen vtriſque:
Sorde pari gaudent, ingluuieq; pari:
Nec minus hoc brutum genus eſt mutumue ſuillo,
Nec minus inſipidum, nec minus illepidum:
Cætera conuenient, ſed non leuis error in vno eſt,
Debuerat Monachis glans cibus eſſe tuis.

In Engliſh thus.

O *Anthony*, thou hogge art ſaid to feede
Aliue, now dead, Monkes are thy charge indeede:
Like doltiſh wit, like greedy paunch in both,
Alike they are in filthineſſe and ſloth:

Monkes no leſſe brutiſh, no leſſe dumb then ſwine,
As ſtinking as vnſauoury are thine:
The reſt agree, yet one thing is amiſſe,
That Monkes on Acornes doe not feede I wiſſe.

Gualter Mapes, an Engliſh Diuine that flouriſhed about the yeere 1197. deſcribeth this generation after another ſtraine, in a ſtyle conſonant to that Age.

Eſt nullum Monacho magis dæmonium,
Nihil auarius, nihil magis varium,
Cui ſiquid datur, eſt poſſeſſor omnium,
Si quidquam petitur, nil habet proprium,
Si prandit, competit vt loquineſciat,
Ne lingua dentium opus impediat,
Si bibit, expedit vt ſedens hauriat,
Ne pes ſub pondere ventris deficiat,
Die deuotius adorat dolia,
Nocte cum bipede laborat beſtia
Tali diſcrimine, tali modeſtia,
Meretur vir Dei regna cæleſtia.

In Engliſh thus.

The deuill is not ſo wicked as a Friar,
Nothing ſo couetous, ſo various here:
If ought be giuen, he takes it as his owne,
If ought be askt, he nothing hath that's knowne:
When dine he doth, he muſt abſtaine from ſpeaking,
Leaſt that his tongue ſhould let his teeth from eating.
And when he drinkes he muſt not ſtand but ſit,
For feare his feet ſhould falter, and his wit:
All day deuout he *Bacchus* doth adore,
All night a beaſt two footed is his ſtore:
This danger great, and modeſt exerciſe,
Conducts this man of God to Paradiſe.

Of the ſame kinde of people another Poet writ this Diſticke.

Credibile eſt Circen mutaſſe potentibus herbis,
In Monachoſq; ſues, in q; ſues Monachos.

In Engliſh thus.

I thinke some Witch hath chang'd of late by spells,
Monkes into Swine, Swine into Monkes in cells.

Another thus describes them.

Maxima pars turbæ raso quæ vertice oberrat
Iam nunc consueuit viuere more suo:
Gratior est lepus, exiguusue cuniculus illis,
Quam sunt Iohannis mystica scripta libri,
Pluris vel minimam partem salmonis habentes,
Quam Salomonis habent prouida dicta simul.

In English thus.

The greatest part of crowne-shauen Priests are such,
As vse to liue as list themselues each one:
A Hare or Cony is more pleasing much
To them, then are the sacred bookes of *Iohn.*
They more esteeme a peece of dainty Salmon,
Then all the graueſt words of wise *Salomon.*

Another Poet thus.

Dorsum asini, cor ouis, rostrum suis, os q; columbæ,
Fulcra bouis monacho sint, et honestus erit.

In English thus.

Giue to a Monke an Asses backe to bow,
A sheepes round hart, the nosthrils of a Sow,
A Doues wide mouth, an Oxes legs in store,
And then will he be honest, not before.

Another Poet thus.

Fercula, vina, venus, modo sunt semper q; fuere,
Verticibus rasis sola ruina gregis.

In English thus.

Good cheare, good wine, and wanton *Venus* game,
Haue bene, and are, of shauen-crownd Priests the bane.

I cannot passe ouer the elegant Epigramme written by *Iohn Pannonius*, a Poet of their owne, touching the hollow Chaire, wherewith they vsed to examine the virilities of their Popes before they were installed:

Of old none got S. *Peters* Keyes, but such
Whose manly parts were proued by the touch.
Whence comes it then that now this tryall faire
Surceaseth by that famous bored Chaire?
It is, because the Popes that now do sit,
Proue themselues men, by bastards which they get.

5. And thus I suppose I haue sufficiently proued, that God in all Ages stirred vp some witnesses of his truth, and reprouers of Antichristian errours: for further manifestation whereof, I referre the Reader to that famous booke intitled, *Catalogus testium veritatis*, where this point is proued and prosecuted at large. And albeit that witnesses are but few in comparison of the multitude of approuers; yet by these few we may well coniecture, that thousands more lay hidden in secret, whose writings and sayings are not discouered to the world; being either consumed by the teeth of Time, or suppressed by the malice of Antichristian pollicy, or purged out of their bookes by their expurging inquisitours: and so we may see the vanity of that Popish slander, *Where was your religion before Luther*? But ouer and aboue these verball witnesses, wee haue one reall testimony, deriued from the liues and miserable ends of most of the Romish Popes, since they were ascended to the height of the Antichristian pride and power: the name which the Apostle ascribes vnto Antichrist when he calleth him the Sonne of *perdition*, is a fit Character of these monsters; and that whether we take it actually as working perdition to others, both by examples of life, or doctrines of errour: or passiuely, as pulling downe vpon themselues horrible destruction, not onely in the life to come, but euen apparantly in this world, by their fearefull ends. If wee take but a view of all the Popes which successiuely reigned in the Church of *Rome*, from the yeere 897. till the Councill of *Constance*, about the yeere 1417. which were about an hundred and eight in number, and at which time the kingdome of Antichrist was in it highest degree of exaltation; wee shall finde, and that by the report of their owne

owne writers, most of them such monsters of men, such deuils incarnate, such villaines in graine, such Ruffians, Tyrants, Firebrands of sedition, and debauched Atheists, that neuer any State or succession, whether of Heathen Emperours, or of Turkish Monarches, or of *Tartarian*, *Scythian*, *Indian* Kings, is to be compared vnto these, in Villany, Tyranny, Luxury, and all manner of impiety. It was a strange thing in those times, to finde a Pope but moderately wicked; and if any were better then other, as *Celestine* the fift, who of a Monke of the Order of S. *Bennet* was made Pope, *Platina* saith, that aboue two hundred thousand men were moued with the nouelty of the fact, and sanctity of the person: and therefore *Pasquin* describing in an Epigrame or Epitaphe, the life and death of a most notorious wicked man, concludes his Hexasticke thus, *Scire cupis paucis cætera? Papa fuit*: as if, to be Pope and a good man together, were almost a thing impossible. Answerable whereunto, is that saying of *Guicciardine*, *In Pontificibus hodie, &c.* at this day no man looks for any honesty in a Pope, they are accounted excellent good ones, if they haue but a dram of honesty: yea, if they surpasse not the wickednesse of other men. And therefore *Marcellus* the second protested, that he did not see, *Quomodo qui locum hunc altissimum tenent saluari possunt*: how a Pope can be saued. I speake of those corrupted times, wherein all true religion and piety, was neere banished out of the world. I confesse, that since *Luthers* discouery of their abhominations, they haue bene thought not lesse vicious, yet more cautelous, as hauing in their view so many eyes to watch their dealings, and so many tongues that durst proclaime them to the world. And for their ends, how few of them had the blessing to dye a naturall death? Some strangled, stifled, or famished in prison, as *Stephen* the seuenth: *Bennet* the sixt: and *Iohn* the fift: Some stricken as they were committing the very act of adultery, as *Iohn* the twelfth: Some seazed vpon by the deuill, as *Siluester* the second: *Adrian* the fourth was choked with a flye: *Innocent* the fourth, beaten to death in a vision with the Crosier staffe of *Robert Grosthead* Bishop of *Lin-*

Platina in Celestino. 5.

Guic. hist. lib. 16.

Onuphr. in vita Marcell. ad finem Platinæ.

Baron. An. 1054.

Lincolne : *Bennet* the ninth, was strangled by the deuill in a wood, of whose damnation *Baronius* affirmeth, there was a manifest vision presented to one *Vaclus*. *Iohn* the 21. was crushed to death with the fall of an Hall, which he had built in the Castle of *Viterbium*. *Celestine* the fift, dyed in prison, wherein he was enlosed by *Boniface* the eight : neither did that wicked *Boniface* escape the vengeance of God; for being imprisoned in the Castle S. *Angelo*, by the procurement of *Phillip* the Faire King of *France*, he dyed starke mad most lamentably, hauing first gnawne off and eaten the flesh off his owne hands : and at the houre of his death, there was heard such terrible thundering in the Castle, as if all the deuils in hell had bene present. *Clement* the first dyed with feare. *Vrbane* the sixth poysoned himselfe. *Paul* the second dyed drunke of an Apoplexy. *Alexander* the sixth was poysoned by a drinke, which hee himselfe had prepared for certaine Cardinals, through the mistake of his Cup-bearer. And *Iulius* the third, fayning himselfe sicke, and abstaining from food, fell sicke indeed, and dyed, and so his iest was turned into earnest. I might relate the fearefull ends of a number more, but that I haften to my conclusion. Neither do I speake of those that were purposely poysoned, the Catalogue of which would be too great, it being an ordinary practise in that Sea, seeing in the space of 13. yeeres, six Popes were thus brought to their ends by *Brazutus* the familiar friend of *Bennet* the ninth, whose names are recorded by Cardinall *Benno*, in the life of *Hildebrand*. Who now can doubt, but that that title, *The Sonne of perdition*, ascribed first by our Sauiour Christ vnto *Iudas* that betrayed his master, and hung himselfe : and secondly, by S. *Paul* to Antichrist, doth fitly appertaine to the Popes of *Rome* ; who as they haue bene apparant hauockers and destroyers of millions of soules and bodies of other men, so they for the most part, haue bene destroyed themselues, after a violent and horrible maner ? And so we haue a plaine reall testimony of the villany and impiety of the Romish Cleargy in those times ; for the head being thus distempered, how could the body be

be but vnsound and depraued.

6. And now, *Quid nisi vota supersunt* ? That God in mercy would enlighten the vnderstanding of all Popish seduced soules, that they may see their errours, and the dangerous estate wherein they stand vnder the kingdome of Antichrist: and giue vs wisedome more and more to discerne their abhominable delusions, and constancy to stand against them to the end: we haue not yet resisted vnto blood, and in all likelyhood the fiery tryall is not farre off. For neuer did that man of sinne rage more then at this day, both by open warre, and secret policies. Friar *Dominickes* shoulders are now too weake to vpbeare the Laterane roofe, and therefore *Loyola* with his Iesuiticall broode, haue put vnder theirs. This Macciauillian rowte, professing pouerty, and yet possessing more goods and lands then many Princes, and interessing themselues in all matters of State, are crept into all Kingdomes, and like the Cockatrice poyson with their very breath and aspect: these are the Popes engineers and stratagematizers, whereby he seekes to subuert the true Church of Christ, and to fortify the wals of his owne *Babylon*. But Christ Iesus the great King of heauen and earth, standeth armed with power, for the defence of his Children; and therefore maugre all their fury and malice, wee doubt not but that truth shall preuaile against errour, and true religion flourish more and more; and that in fulnesse of time, that Prophecy shall be accomplished, *Apoc.* 18. 2. *Babylon that great City is fallen, is fallen, and become the habitation of deuils, and the hold of euery foule spirit, and a cage of euery vncleane and hatefull bird.*

Euen so bee it, Amen,
Amen.

Finis. Laus Deo.

Faults of the Presse are thus to be corrected, and charitably borne withall.

PAg. 5 for aculity, r. quality. Ibid for Pontificis maxima, r. Pontifices maximi. p. 16. for is not ashamed, r. are not. pag. 19. for as the reigned, read as if they. pag. 22. for I know what, r. I know not what. pag. 32. r. Peter Blesensis pag. 34. for luxa, r. luxu, and for ade, r ades. p. 35. for Stigia, r. Stiga. Ibid. r. Cabriers. pag. 42. r. Pupias p. 57. for ερχεται, r. εξεστι p 60. for writeth, r. writheth. p. 64. make the point after these words, for Antichrist: p. 78. for intended, r. intruded. p. 79. for through r. though. p. 91. r. Pope Pius the second in his Epistle. p. 92. read Dercato. p. 101. r. to this wise and perfect man pag. 103. r. confuted for confuteth. p. 111. for since, r. sure. p. 121. r. of the Romane Empire. p. 125. r. multiplicity of markes. p. 147. for Viinall, Viminall, & for septimontum, septimontium. p. 160. read Burgheſianæ eternitati. p. 178. r. Luitpert and Fauchet. p. 179. for arme of his reigne, r. acme of his reigne. p. 196. r. Apoc. 18, 7. p. 197. r. by the two hornes. p. 205. for Eutopia, r. Outopia. pag. 206. for Gazelus, r. Gazeus. p. 213. r, 17000. are reported. p. 214. r. Petrobusians. p. 249. r. Simonians for Sicronians. pag. 265. for Doctrines, r. Doctors. p. 268. r. his garden, for this garden. p. 278. r, sine dubio p. 307. r. luengus mentiras. p. 313 for it founded, r. it sounded. p. 315. for possessed, r. dispossessed. p. 319. r. perswaded, for perswade. p. 342, r S. Genou. p. 353. r. Flauius Vopiscus. p. 360. r. to be drawne. Ibid. r. not to be beleeued. pag. 399. for Pope Iunius, r. Pope Iulius.